

B'NAI B'RITH MAGAZINE



Volume XLI, No. 4 January, 1927

Habima

By Henry G. Alsberg



The Problem of the Jewish University Student

By Edgar F. Maguin

Poets of Revolution

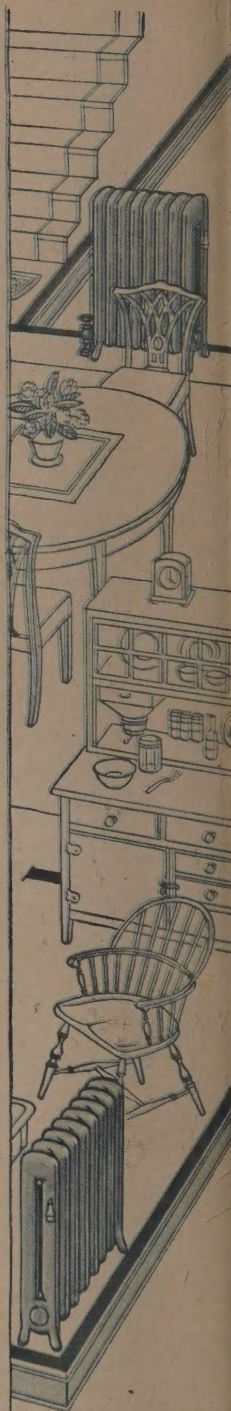
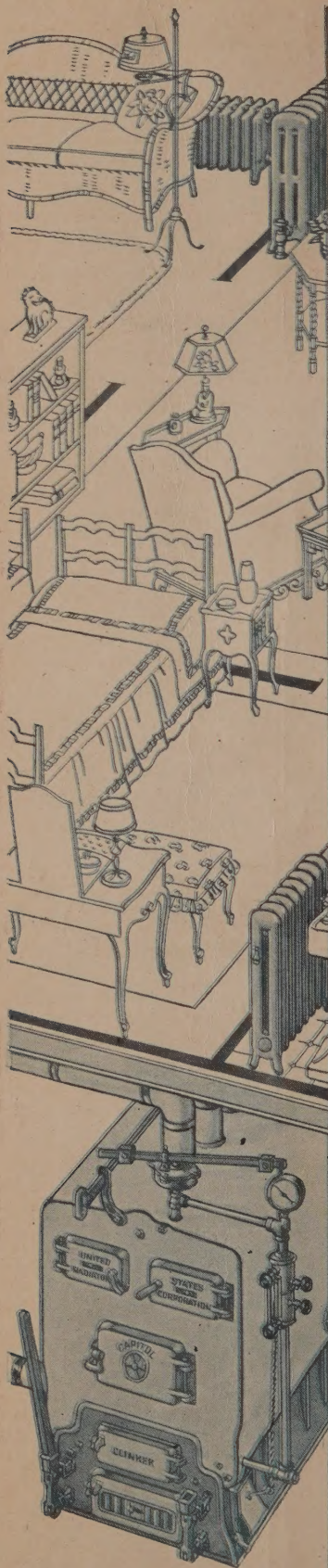
By Sarah Goldberg

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Our Contributors

☞ **HENRY G. ALSBERG**, who in this issue reviews Habima's performance of "The Dybbuk," probably is better qualified than any other writer to discuss this play. He is the translator of "The Dybbuk" as it was performed originally in this country.

Alsberg formerly was an editorial writer on the New York Evening Post. As a correspondent in Russia after the war, he was among the first to send back authentic information of conditions in that country.

☞ **RABBI LEON SPITZ** occupies the pulpit of Congregation B'nai Jacob, New Haven, Conn. He formerly was executive director of the Cleveland Jewish Center and is secretary of the Rabbinical Assembly. He contributes frequently to American-Jewish journals and is the author of "The Bible, Jews and Judaism in American Poetry."

☞ **BEN DON ZEVI**'s interviews with and studies of interesting personalities in American Jewish life have appeared in previous editions of this magazine. You may not remember him as the name Ben Don Zevi is a nom-de-plume.

☞ **EDGAR F. MAGNIN** is rabbi of B'nai B'rith Temple in Los Angeles and is second vice-president of District Grand Lodge No. 4 of the B'nai B'rith. He is a graduate of the Hebrew Union College and the University of Cincinnati.

☞ **RABBI BENJAMIN M. FRANKEL** is organizer and national director of the B'nai B'rith Hillel Foundations.

He lives at Champaign, Ill., where he devotes his personal attention to the Hillel Foundation of the University of Illinois and occupies the pulpit of Temple Sinai. Rabbi Frankel is a graduate of the Hebrew Union College and the University of Cincinnati where, as a leader in campus activities, he became acquainted with the problems and needs of Jewish students.

☞ **CYRUS FIELD WILLARD** is editor of "The Master Mason," the official publication of the San Diego Lodge of Masons. Willard is nationally prominent in Masonic work.

In Our Portfolio

☞ **WE OFFER THE READER** a glimpse into our portfolio in which is found a collection of interesting material.

☞ **ON FEBRUARY 21, 1927**, occurs the two hundred and fiftieth anniversary of the death of Baruch Spinoza and on that day scholars throughout the world will unite in honoring the memory of the great Jewish philosopher. In commemoration of the event, THE B'NAI B'RITH MAGAZINE, in its February issue, will publish an article by Benjamin Ginzburg on Spinoza and his works.

☞ **"IN SEVENTEEN SEVENTY-SIX"** is the title of an article by Rabbi Philip A. Langh. It is an account of the history of the Jews in colonial America.

Rabbi Langh quotes from a military certificate issued by the New York Committee of Public Safety in 1776:

"Hart Jacobs, of the Jewish religion, having signified to this committee that it is inconsistent with his religious profession to perform military duty on Friday nights, it is ordered that he be exempted from military duty on that night. . . ."

This and other interesting data is included in Rabbi Langh's article.

☞ **"THE FIRST BEN B'RITH IN PALESTINE,"** by Harold Berman, is the story of Wilhelm Hertzberg, renowned German author, who settled in Palestine in the middle eighties.

☞ **"ON THE B'NAI B'RITH CIRCUIT AGAIN,"** by Oscar Leonard is a continuation of the account recently published herein, of the author's experiences in small communities

where B'nai B'rith is represented.

☞ **ADDITIONAL ARTICLES** on child-care work will appear in the next issue of this magazine.

☞ **THE B'NAI B'RITH MAGAZINE** goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

Jewish Calender 5687

1926

Rosh Hashonah.....	Thurs.,	Sept. 9
Fast of Gedalia.....	Fri.,	Sept. 10
Yom Kippur.....	Sun.,	Sept. 12
Succoth.....	Sat.,	Sept. 18
.....	Thurs.,	Sept. 23
.....	Fri.,	Sept. 24
Hashana Rabba.....	Wed.,	Sept. 29
Shemini Azereth.....	Thurs.,	Sept. 30
Simchath Torah.....	Fri.,	Oct. 1
*Rosh Chodesh Chesvan.....	Fri.,	Oct. 9
Rosh Chodesh Kislev.....	Sun.,	Nov. 7
First Day of Chanukah.....	Wed.,	Dec. 1
Rosh Chodesh Tebeth.....	Mon.,	Dec. 6
Fast of Tebeth.....	Wed.,	Dec. 16

1927

Rosh Chodesh Shevat.....	Tues.,	Jan. 4
Chamishos Oser		
B'Shevat.....	Tues.,	Jan. 18
*Rosh Chodesh Adar.....	Thurs.,	Feb. 3
*Rosh Chodesh Adar Sheni.....	Sat.,	Mar. 5
Fast of Esther.....	Thurs.,	Mar. 17
Purim.....	Fri.,	Mar. 18
Rosh Chodesh Nissan.....	Sun.,	Apr. 3
First Day of Pesach.....	Sun.,	Apr. 17
Second Day of Pesach.....	Mon.,	Apr. 18
Seventh Day of Pesach.....	Sat.,	Apr. 23
Eighth Day of Pesach.....	Sun.,	Apr. 24
*Rosh Chodesh Iyar.....	Tues.,	May 3
Lag B'Omer.....	Fri.,	May 20
Rosh Chodesh Sivan.....	Wed.,	June 1

NOTE: Holidays begin in the evening preceding the dates designated.
*Rosh Chodesh also observed the previous day.

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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLI

JANUARY, 1927

NUMBER 4

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Editor: Alfred M. Cohen.

Managing Editor: Boris D. Bogen.

Associate Editor: Alfred Segal.

Contributing Editors:

Max Heller, Samuel S. Cohon, Max L. Margolis, Felix A. Levy, David Philipson, Morris Fishbein, and Martin A. Zielonka.

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

From Leeds, England, to Everett, Wash.

THIRTY-SIX new B'nai B'rith lodges were instituted during the past year, according to the report of the Secretary to the Executive Committee at its meeting in Cincinnati last month.

We find one of these lodges is in Leeds, England, and another in Everett, Wash.; one in Panama City, Panama, and another in Landau, Germany; one in Santa Barbara, Calif., and another in Lodz, Poland.

And between Leeds and Everett, Panama City and Landau, Lodz and Santa Barbara, we behold the bond

of the Covenant that unites a multitude of men of different nationalities and languages in one communion of ideals.

Such is the universality of B'nai B'rith.

It intrigues the imagination. On one night this week the lodge at Santa Barbara and the lodge at Lodz may hold their meetings. The members at Santa Barbara and the members of Lodz are of different conditions of life; the members of Santa Barbara are probably, in the main, of the liberal wing of Judaism while the members of Lodz are orthodox; the members of Santa Barbara and the members of Lodz speak different tongues.

But the ideals that will be expressed on this meeting night will be the same in Santa Barbara and in Lodz; the words will differ but the heart will be one, and the brother in Lodz will not be alien to the brother in Santa Barbara.

B'nai B'rith is the expression of the essential unity of Israel.

• • •

This is at once the marvel and the beauty of B'nai B'rith: That it holds men of many nationalities together by no selfish interest but only by the opportunity for altruistic service, not merely in behalf of Jews but for all distressed mankind.

B'nai B'rith is the exemplar for the universal brotherhood that is a dream in the heart of the world.

• • •

Elsewhere in this magazine is given a report of the proceedings of the meeting of the Executive Committee of the Order. It suffices here to call attention to the fact that the committee concerned itself with the well-being of the Jews in Damascus, Syria, heavily afflicted by military events, and authorized that they be granted a subvention from the treasury of the Order.

Then, being concerned with peace and good will in America, the Committee authorized closer co-operation with the Federal Council of Churches which is seeking a basis of understanding upon which all religious groups may unite in good will.

• • •

It looked toward Mexico where the Order already has rendered a life-giving service to Jewish refugees, and authorized the establishment of a loan fund with which to aid the refugees to become self-supporting.

It voted to continue the support of two hundred and eighty-nine orphans in foreign countries.

We think of the story of the golden statue of the prince that stood on a lofty eminence from which it could see the suffering of people even in distant places. And from the gold of its heart it gave that they might eat, and that their nakedness might be clothed.

The Jewish Students in Roumania

AMERICANS must make their voices heard in Roumania as once they made themselves heard in the Czar's Russia. Americans must let it be known in Roumania that they still regard with abhorrence religious persecution, just as once, with no uncertain voice, they let it be known that their consciences were outraged by the unspeakable pogroms in Russia.

The American Jewish Congress was the first to call the attention of the conscience of America to conditions in Roumania and to rally it for a protest against the Roumanian mistreatment of Jewish students who are not only being denied the right of education but also have been subjected to physical violence, including murder.

Therefore, B'nai B'rith, instead of making an independent protest, has offered its co-operation to make a success of the protest meetings that are to be held in many cities under the auspices of the Congress. The conscience of every Ben B'rith will respond.

In accord with this assurance of co-operation, President Alfred M. Cohen appointed Max J. Kohler to represent B'nai B'rith at the first of these protest meetings held in New York early this month.

* * *

A Tribute to a Maker of Lenses in Holland

HE was one of the dreamers of the Ghetto, this lens-maker. He dreamed new dreams and wrote of them. These were not dreams that could be approved by the thought of the time because they ran contrary to long established belief, though in our time he has been elevated among the major prophets.

The Ghetto excommunicated him and the world outside the Ghetto disowned him as "a traitor to Church and State," for he had written against all the popular theology of the time.

Rejected by all men of his time, he lives as an immortal, accepted by the world; his house in the Ghetto has been bought to be preserved forever as a memorial and two hundred and fifty years after his death—the anniversary occurs on February 21st—the memory of Baruch Spinoza, the philosopher, is to be honored throughout the world.

It behooves B'nai B'rith lodges to set aside a meeting in February for honoring this immortal.

* * *

Kol Nidre is Heard in a Cathedral

THE arches of the Cathedral of St. John the Divine in New York echoed with the hallowed notes of Kol Nidre played on the organ. In this house had assembled Protestants, Catholics and Jews in one communion. And beautiful as is this cathedral, it was the more lovely that night with the surpassing beauty of hearts beating to one love.

"Behold how good and how pleasant it is for brethren to dwell together in unity," Louis Marshall, who was one of the speakers, exclaimed in the words of the prophet.

The meeting had to do with the plan of Christians of America to raise \$25,000,000 for the United Jewish Appeal; and Bishop Manning of the Episcopal Church spoke, and so did General Pershing. What they said was not as important as the enheartening spirit of the occasion, beautiful with the essential quality of all religion.

A Startling Discovery by French Jews

WHEN a large immigration of Polish Jews came into Paris, the native French Jews were distressed. Their ways were so different; they looked different; they spoke Yiddish; they established even a Yiddish press. They were quite obnoxious to French Jews.

Recently the quarter occupied by these immigrant Jews was attacked by anti-Semitic groups, and there were French Jews who said that such a thing was only to be expected, considering the outlandish ways of these immigrants.

So the "Universe Israelite," French-Jewish newspaper, made an inquiry. What was the reason for this outbreak against these unhappy Jews? Many Frenchmen in all walks of life were questioned, and the answers were summed up by one government official who said: "To me there is no difference between French Jews and foreign Jews; they are all Jews and never become Frenchmen. A Polish Jew who has just arrived, differs very little from a French Jew who was born here and whose parents were born in France. They are all very obnoxious to me."

Thus many French Jews have come to a startling discovery. From their enemies they have learned that there is a unity in Israel. Their enemies do not distinguish between the polished French Jew and the uncouth Polish Jew. They are all Jews.

And so we are all Jews. Why can we not be all Jews together instead of separately?

* * *

Who Can Demolish a Timeless Dream?

FOR 2,000 years the dream has been dreamed. Scattering over the world, the people of the dream took it with them wherever they went. When they were pillaged and all their possessions were taken from them and they were driven from their habitations, the dream they still kept in their hearts; and when they were slain in numbers, the dream did not perish but was taken by those who survived and cherished and handed down to their children and their children's children.

In some places they prospered but even in these places they held fast to the dream and gave of their prosperity to make it real.

So for 2,000 years.

Then came one who was called a wise man and said to them: "I have made a survey of your dream and I have come to the conclusion that it is quite impracticable."

But by this time, this wise man, Dr. Henry Pritchett of the Carnegie Foundation, has discovered how futile it is to attempt to demolish a timeless ideal. He has succeeded only in causing the people of the dream to take hold of their ideal with a passion more fervid and with a resolve even more determined to make real the ancient vision of the Palestinian homeland. And the leader, Chaim Weizmann, is heard saying: "The assaults of superficial and ungenerous critics will not turn the Jews back from Palestine. The Jews are a stubborn people."

Thus the wisdom of the wise man has been increased. He has seen the majesty and the immortality of an ideal.

A Hopeful Event in The House of Israel

DISTRESSFUL voices are heard, asking: "What is to become of our Judaism? The young are growing up without Jewishness; the old are dying off. What is to be done with the ancient inheritance?"

Amid these voices it is pleasant to hear that last month there were graduated one hundred and sixty-four students from the Hebrew School and the Florence Marshall Memorial Schools of New York, after a four-year course.

They studied the Bible, post-biblical literature, medieval and modern Jewish literature and Jewish history, Jewish music and ethics—all in the Hebrew language. These studies were pursued after public school hours, and great praise was given the graduates for their fidelity to their religious education.

But, it seems to us, even greater praise is due their parents whose discipline kept them at their studies four years. If there is indifference to Judaism among children it is very largely due to the carelessness of parents who are concerned with business, social life, clubs, everything except their chief business which is to bring up Jewish children.

* * *

The Death of Five Men in Israel

FIVE good men of Israel in America have died during the past month. Each left an enduring memory. One was very rich, but at his death the talk was not of what he gathered but of what he gave. Another withdrew from business to serve his fellows. Another served Israel well by achieving an honored name in his community. Two held up the light of Jewish ideals before the eyes of the people.

Jules Mastbaum of Philadelphia, philanthropist, age fifty-four. He was the leader in all philanthropic enterprises in his community, a most generous giver. He adorned the city of Philadelphia with a hundred of the works of Rodin, the sculptor. His life itself was an adornment in his city.

Harry M. Hoffheimer of Cincinnati, distinguished lawyer and former judge, a member of the Hillel Foundation Commission of the B'nai B'rith, age fifty-eight. His name was held in highest esteem in his community which praised his probity as a judge and the fineness of his honor as a man.

G. Zelikovitch of New York, man of letters and publicist, age sixty-three. A prominent figure in the Yiddish press of America, an Egyptologist of note and a prolific writer in a number of languages. He will be remembered as one who in the Yiddish press created beauty for the spirits of men whose bodies were imprisoned in the ugliness of East Side tenements.

Dr. Nehemiah Mosessohn, scholar, rabbi, lawyer, editor, age seventy-three. He was a graduate of Russian universities, and after serving orthodox congregations in America, took up the study of law in the University of Oregon and was admitted to the bar. He leaves a luminous memory as founder and editor of the Jewish Tribune.

Abraham J. Sunstein of Pittsburgh, age sixty-six. In the last eight years of his life he gave his time exclusively to philanthropy, believing that after a man has provided for himself he should give himself to the community.

The New Masters of the Old Kishineff

BY the terms of the treaty that was to establish peace and justice in the world, the province of Bessarabia was taken from Russia and given to Roumania. The capital of Bessarabia is Kishineff, which in the czar's time attained an evil eminence as The Pogrom City.

It appears now that Kishineff, changing masters, traded wolves for jackals.

The Russian Kishineff of vile renown perpetrated pogroms that shocked the conscience of mankind. The Roumanian Kishineff, living up to the old name, last month undertook a pogrom in which three synagogues were destroyed and a number of Jews assaulted. About the same time a new series of attacks on Jews was instituted in Bucharest.

The queen had just returned from her American journey.

* * *

The Future of Judaism in the United States

ABOUT the time this magazine comes to the hands of the reader, a momentous meeting will be in progress in Cleveland, that of the Union of American Hebrew Congregations.

It is announced that this convention "will endeavor to meet the spiritual problems created by modern life in order to assure the perpetuation of Judaism in America."

It is not well with Judaism in America, it must be confessed. What is the matter?

Is the temple lacking? But the voice of the temple is the strong voice of old, preaching the good doctrine.

Is the Jewish home lacking? The older generation remembers the home as the nurturing place of its Judaism. To the synagogue or the temple we went on occasions, but in the home we had constant reminders of our inheritance. Beautiful symbolism, time-honored customs—these things told us everyday that we were Jews and in time they became part of the fabric of our characters as Jews. We love Judaism because it is associated with the home-life of our youth.

All of which may suggest a line of inquiry for the deliberations of the convention. The Wider Scope program of B'nai B'rith concerns itself in part with the cultivation of Judaism in the home and B'nai B'rith will rejoice to co-operate in a program that has to do with bringing Judaism into Jewish homes.

* * *

An Importation of Jewish Art

THERE has come to America the Moscow Theater Habima, a group of Hebrew-speaking actors, presenting Jewish dramatic productions.

And the English-speaking critics of New York report that their lack of Hebrew did not militate against appreciation of the acting of these fine players.

Another gift of Jewish art to America is that which has just been made by Joseph Schonthal of Columbus, O., who has bought the Schatz Gallery of the Bezalel School in Jerusalem and presented it to the Hebrew Union College of Cincinnati. It comprises sixty-four pieces of sculpture, paintings, and carvings in ivory, largely the work of Boris Schatz himself.

Thanks to all who make it possible for Israel to see the beauty that is in him.

A Cross-Section of Jewish Life

Religion



PLANS by which the perpetuation of Judaism in America might be assured will be discussed at the thirtieth biennial convention of the Union of American Hebrew Congregations in Cleveland, January 16 to 20. The National Federation of Temple Sisterhoods and the National Federation of Temple Brotherhoods will hold their conventions at the same time.

Prior to their attendance at the convention, delegates will participate in congregational meetings in their respective cities at which the problem of the preservation of American Judaism will be discussed.

* * *

THE first modern synagogue and community center in Jerusalem will be erected in the near future by the United Synagogue of America. In his announcement of the project, Dr. Herman Abramowitz, president of the United Synagogue, stated that a site for the new building has been purchased from the Greek Catholic Church.

* * *

THE importation for sacramental purposes of kosher wine from Palestine has been permitted by the United States prohibition department. The wine is being held at the United States Customs warehouse in New York. Rabbis may obtain not more than one gallon a year for each member of their congregation who desires to use it in religious ceremonies.

* * *

JEWISH religious practices in Bavaria are endangered by the insistence of the Society for the Prevention of Cruelty to Animals that the government introduce a bill in the Landtag prohibiting Schechita, the Jewish method of slaughtering animals for food.

The Society demands that the law make it compulsory for animals to be stunned before being slaughtered.

It is stated that anti-Semitic pressure is behind the demands of the Society.

* * *

THE policy of the Jewish Institute of Religion to have non-Jewish teachers deliver lectures at the institution will be furthered with the establishment by Joseph Stroock of a chair bearing the name of his late wife. The first non-Jews secured to lecture under the terms of the new Foundation are Professor Hugo Gressman, of Berlin University, and Dr. George Foote Moore, of Harvard.

Social Welfare



THE Protestant Episcopal Cathedral of St. John the Divine, New York City, resounded to the chords of Kol Nidre last month when leading representatives of all Christian faiths met to inaugurate a campaign to raise a fund among Christians for the relief of European Jews.

General John J. Pershing, Bishop William T. Manning, Major General John F. O'Ryan, prominent Catholic layman, and Dr. S. Parkes Cadman, president of the Federal Council of Churches, spoke as representatives of their people. Louis Marshall, president of the American Jewish Relief Committee, was the spokesman of the Jews.

General Pershing proposed that Christians raise a fund of \$25,000,000 to add to a similar fund which is being contributed by Jews.

* * *

IN his message to Congress last month, President Coolidge recommended modification of the immigration law that would permit the uniting of families which have been separated by quota regulations.

At the opening session of Congress, Congressman Samuel Dickstein, of New York, introduced three immigration bills. One provides for the admission of children under twenty-one years old, and husbands and parents of American citizens. The second would admit wives

and minor children of declarants who arrived in America prior to July 1, 1924, and the third provides for the admission of refugee immigrants who secured visas prior to the adoption of the present law.

* * *

THE Hebrew Sheltering and Immigrant Aid Society of America has organized an Advisory Council representing many national Jewish organizations which concern themselves with the problem of the immigrant.

The Council was organized to democratize the HIAS and will be consulted on all matters relating to the administration and improvement of the organization.

* * *

THE proposal submitted by Senator Wadsworth for the admission of 35,000 wives and minor children of aliens who were admitted to the United States prior to July 1, 1924, and who have received their first citizenship papers, has been adopted by the Senate.

A large number of Jewish immigrants will be affected by the measure if it is acted upon favorably by the House.

* * *

IN a recommendation submitted to Congress, Secretary of Labor Davis advised that admission to the United States be granted to husbands, wives and minor children of alien residents of the United States.

* * *

A CONGRESSIONAL investigation of Henry Ford's charges that the "international Jew" controls the United States Federal Reserve System has been requested by Congressman Sol Bloom. Congressman Bloom submitted a resolution asking that the House appoint a Committee of Inquiry to investigate Ford's charge and requested also that the Rules Committee of Congress ask Ford to submit the facts he claims to have in substantiation of his claim.

* * *

YIDDISH and Hebrew will be permitted to be used in public communications and at public meetings in Poland, if a law, now being drafted by the Polish Minister of Interior, goes into effect. A law in force at present forbids the use of minority languages for every purpose except in private conversations.

Education



THIRTY-SEVEN men and women received diplomas at the graduation exercises of the Institute for Jewish Teachers at Philadelphia, last month.

A symposium on the position of the teacher in the problem of Jewish education was conducted.

* * *

"THE Spiritual Situation of the Jew in America" will be the subject of a conference to be held by the Inter-collegiate Menorah Association at New York, January 29-31. Among the questions that will be considered are: The position of the Synagog under modern American conditions, the problems of the rabbinate, the attitude of our intellectual classes, and the needs of Jewish education.

* * *

A SOCIETY for Jewish Culture has been organized with offices in New York City. Dr. Jacob Sonderling, Rabbi of Temple Beth-El, Manhattan Beach, is director.

The Society has as its aim the intensifying of the Jewish cultural spirit in the United States. Included in its program for the coming year are the publication of a book of essays on Zionist and cultural subjects; the furnishing of lecturers, prepared lectures and study courses for Zionist organizations and other Jewish groups; the arranging of forums that will present programs of music, drama, and literature; and the collecting for exhibition of the works of Jewish artists.

* * *

DR. SELIG BRODETSKY, professor of Applied Mathematics at the University of Leeds, has arrived in the United States to seek support for the Hebrew University in Jerusalem.

Dr. Brodetsky brought with him a letter from the Earl of Balfour requesting American Jews to aid the Hebrew University.

BEGINNING with the winter quarter last month, the University of Chicago instituted a series of courses in Jewish education. The College of Jewish Studies, of which Dr. Alexander M. Dushkin is the director, is co-operating in this work.

The courses, which are designed to prepare students for social work and to teach in religious schools, include Biblical history and literature, modern Hebrew, methods of teaching in Jewish schools, and a graduate course in problems in American Jewish education.

Foreign



KISHINEFF in Roumania, which in 1905 earned the title of The Pogrom City, re-established its claim to the name last month when there was a repetition of the anti-Jewish outbreaks.

Students returning from a meeting at Jassy fell upon the Jewish quarter, destroying three synagogues, robbing stores and wrecking homes. Thirty Jews were seriously injured. Anti-Jewish riots took place also in the towns of Foscany, Buzeu, Ploechti and Kalaras, near Kishineff, according to a report of the Jewish Telegraphic Agency.

* * *

WHAT was believed in some circles to be an indirect reply to Dr. Henry S. Pritchett's unfavorable report on Palestine development, was made by David Lloyd George at a dinner given by the Jewish Hospital Appeal in London.

"The great work of the world has always been accomplished by small nations," Lloyd George declared. "The Jews have survived many empires and will survive the British Empire."

* * *

THE Joint Distribution Committee will settle 5,000 Jewish families, or 25,000 persons, on the land in Crimea and the Ukraine during 1927. This plan was disclosed by Dr. Joseph A. Rosen, head of the Agro-joint, prior to his return to Russia last month.

CHARGES of Russian anti-Semitism that Jews control the Soviet Government have been answered with the publication of a statistical report showing that Jewish Communist officials are in the minority.

Of the fifteen Peoples' Commissars, not one is a Jew. Of the 581 members of the Central Executive Committee of the Communist Party, only thirty are Jews. Of the 209 members of the Moscow Soviet Executive, only fourteen are Jews.

Only 30,000 Jews are members of the Communist Party which has an enrollment of more than a million.

* * *

LEADING European students of philosophy and science are on the committee of the Societas Spinozana, of Amsterdam, which will commemorate the two hundred and fiftieth anniversary of the death of Spinoza on February 21, 1927.

The committee will unveil a memorial on the spot in The Hague where Spinoza is believed to be buried.

The society is seeking to raise a fund to restore the house in The Hague where Spinoza lived.

* * *

DR. NUROK, member of the Latvian parliament and a leader of the democratic bloc of the national minorities, has been asked by President Tschakste, of Latvia, to form a new cabinet. This is the first time in the history of the Baltic states that a minority leader has been entrusted with the formation of a cabinet. Dr. Nurok is a member of the Zionist Actions Committee.

* * *

A MOVEMENT for the relief of thousands of German Jews who were impoverished by the war has been started in Berlin. Leaders of the movement are Dr. Leo Baeck, chief rabbi and president of District No. 8, B'nai B'rith, Dr. Paul Nathan and Professor Albert Einstein.

* * *

ANTI-SEMITISM in Soviet Russia is the result of fear of Jewish competition. This statement was made in Moscow last month at a public debate—the first of its kind ever held.

Anti-Semitism, it was revealed, is stronger among governmental employees and the middle classes than among workingmen and the peasantry.

Smidovitch, vice-president of the Union of Socialist Soviet Republics, was chairman of the debate.

B'nai B'rith Answer Call of Wider Scope Committee



HE Place: Peoria, Ill.

The Time: A Night in December.

The Occasion: A B'nai B'rith Meeting in Jefferson Hotel.

A miserable night such as ordinarily causes men to keep to the comfort of their homes. But a great ideal called the Jewish men of Peoria, and two hundred of them—B'nai B'rith—responded.

The call was for men to come together to promote the cultural and educational purposes that are included in the B'nai B'rith Wider Scope Campaign. It had to do with Jewish life in America and scarcely a Ben B'rith in Peoria was absent from his post of duty that night.

And before the end of the session there had been subscribed \$21,000 toward the \$2,000,000 fund.

The men of Peoria thrilled to the great Jewish purposes of the campaign as described to them by Rabbi Louis Mann of Chicago, state chairman of the campaign, and Rabbi Benjamin Frankel, National director of B'nai B'rith's Hillel Foundations. Clarence Uhlman and Adolph Woolner were appointed chairmen for Peoria.

And thus the campaign formally was launched in the middle west.

* * *

THE response of Peoria is typical of B'nai B'rith in the nation. Wherever the message of the Wider Scope has been given and understood, there has been no stint of support and men have given full hearts to the cause. Already, \$200,000 has been pledged though the national campaign has not yet actually started.

* * *

DISTRICT, state and local organizations for the campaign in all parts of the country are being completed.

Aaron Waldheim has accepted the honorary chairmanship for St. Louis.

Abram Elkus of New York, former ambassador to Turkey, has been appointed honorary chairman of the national campaign.

These have accepted honorary membership in the National Wider Scope campaign committee: D. Solis Cohen, Portland, Ore.; Nathan Eckstein, Seattle; Charles Hartman, New York City; Adolf Kraus, Chicago; Henry Morgenthau, New York, and Joseph Shemanski, Portland, Ore.

* * *

THE campaign will be well under way in some districts during the months of January and February.

The following, in addition to those named in a previous issue of this magazine, have been appointed to lead the campaign in their respective states:

Joseph Cohen, Kansas; Louis J. Borinstein and Isidore Feibleman, Indiana; Albert L. Loeb, Georgia; Simon E. Sobeloff, Maryland; Sidney J. Stern, North Carolina; Milton A. Pearlstone, South Carolina; William H. Schwarzschild, Virginia, and E. I. Kaufman, District of Columbia.

And additional appointments of local chairmen are as follows:

Dr. Nathan Ranschoff and Morton J. Heldman, Cincinnati; Max Meisel, Alfred Benesch and Harry Gusman, Cleveland; E. J. Schanfarber, Albert H. Luchs and Max H. Herzberg, Columbus; Joseph Thal and Rabbi Samuel Mayerberg, Dayton; Harry Levinson and Morris Lempert, Toledo; Louis Weber, Zanesville, O.; J. J. Friedland and Max Goldstein, Youngstown, O.; Jack Vineberg, Louis Loeb, S. H. Birnbaum and Maurice Saslow, Akron O.; Joseph Feiman, A. L. Oscar, Rabbi Charles Latz and Harry Berger, Canton, O.; M. Hirsch and Sylvan Blum, Bellaire, O.; Sam Blattner and Bert Wohlgemuth, Lima, O.; M. H. Fried, Steubenville, O.; Jerome Freundlich, Dr. Adams and Manny Weil, Mansfield, O.; Gus Benheim, Bert Erlanger and Dr. Samuel Rich, East Liverpool, O.; William Atlas and Joseph Braffman, Portsmouth, O.; Alex Altholz, Sam Deutsch and Max Goldstein, Elyria, O.; Louis Gould, Sam Goldstein and Dr. I. Glucksman, Lorain, O.; Henry Strelitz, Sam Rosenberg and Jesse Kleinmaier, Marion, O.; Justin Altschul and Max Kleeman, Spring-

field, O.; David Silver and Mark Brilliant, Hamilton, O.; M. S. Rosenberg, J. E. Levine and H. Wolkoff, Warren, O.; Joseph Krohngold and Lou Goldstein, Ashtabula, O.; Henry Scheuer, Sam Kaplan and Henry L. Herman, Sandusky, O.; Arthur H. Jacobson, Bluefield, W. Va.; Simon D. Goodman, Fairmont, W. Va., and Solomon Fine, Martinsburg, W. Va.

* * *

INTEREST of the B'nai B'rith in the Wider Scope movement is shown by the success of the attendance contest conducted for lodges during October and November. All of the lodges were divided into groups according to their membership and those of each classification that showed the largest attendance at meetings during those months were awarded appropriate prizes.

The winners in each group are as follows:

Class Number One, 1,000 members or more: Adolf Kraus Lodge, Chicago, and Los Angeles Lodge.

Class Number Two, 500 to 1,000 members: Omaha Lodge, Omaha, Neb., and Sam Schloss Lodge, Memphis, Tenn.

Class Number Three, 200 to 500 members: Allentown Lodge, Allentown, Pa., and Worcester Lodge, Worcester, Mass.

Class Number Four, 100 to 200 members: Logan Square Lodge, Chicago, and Erie Lodge, Erie, Pa.

Class Number Five, 25 to 100 members: Aurora Lodge, Aurora, Illinois, Trinidad Lodge, Trinidad, Colo., and Bethlehem Lodge, Bethlehem, Pa.

Class Number Six, less than 25 members: Alton Lodge, Alton, Illinois, and Santa Cruz Lodge, Santa Cruz, California.

* * *

American Jewry has seen many campaigns for the succor of European Jewry, but this is the first campaign for the well-being of American Jewry. Because its purposes are for the general good, the privilege to give to this great cause is not confined to the members of the Order but is extended to all Jews.

A Golden Wedding Anniversary



FIFTY years ago on January 7, Adolf Kraus and Mathilde Hirsh were married.

Their golden ship comes sailing toward the sunset after the long journey, laden with treasures of love and happiness. And it is seen that the gold of their ship is the gold of life itself—contentment, understanding, sympathy and helpfulness.

These are the gold of golden weddings.

* * *

BUT let us begin with the beginning which, we are told, occurred on a certain winter day in 1876. It was on that day that Adolf Kraus proposed to Mathilde Hirsh.

* * *

YEARS later in his biography, he wrote: "What did I say to her in this proposal? Well, what could I say? Besides, what is said in proposals which are accepted is locked away in the hearts of the two who are thus united, where none other may see.

"But in connection with that proposal I made it clear that I was very poor; that I was not yet admitted to the bar but expected to be in a few months; that only the cheapest and most necessary furniture could be had for whatever home we might establish; that hope was strong in me that success and prosperity would come to us. All this she understood, and notwithstanding, accepted me, altho she then had two other admirers, each of whom was a prosperous merchant."

SO IT came to pass that on January 7, 1877, Adolf Kraus and Mathilde Hirsh were married at the home of Simon Stein, of Chicago, a brother-in-law of Miss Hirsh. For their first home they had selected a modest flat.

"The wedding trip consisted of a carriage ride from Stein's home to the flat. At eight o'clock the next morning I was in my office ready for work."

And a half hour later a client came with a damage claim which was settled the same day and for which Adolf Kraus received a fee of \$100.

"That was the largest fee I had earned up to that time. I brought the money home and gave it to my wife for safe-keeping, as I likewise did with every cent I earned that year, keeping only ten cents a day for car fare in going home to lunch on the street car."

Such was the beginning.

* * *

"MY chief object in life has been to justify the confidence she then reposed in me and I am happiest when I think, as I sometimes permit myself to do, that she has never regretted her choice."

She saw him become great in the law and great in Jewry. She saw his brethren elevate him to the presidency of the Constitution Grand Lodge of B'nai B'rith. She saw him a powerful figure in the land, a spokesman for the rights of the Jew in America and in Europe.

She saw his work bear rich fruit and she witnessed the acclaim of his brethren as he passed from the scene of his activities in B'nai B'rith in the year 1925, at the age of seventy-five.

He passed from the stage of B'nai B'rith, his eyes alight with undiminished faith in the coming of the Brotherhood of Man,

saying, "It is of the human heart to hope. And so, in what must in nature be the closing years of a somewhat active life with its many hopes and its many disappointments, I hope. And so I believe."

B'nai B'rith wishes Mr. and Mrs. Kraus length of years.

Once a man was asked what gift he desired on the occasion of his fiftieth wedding anniversary. And he answered at once: "I wish fifty years more of this happiness."

And this is the wish also of B'nai B'rith for Mr. and Mrs. Adolf Kraus.



Mr. and Mrs. Adolf Kraus

Thinking Aloud

By Urva Porah



ONE night I was walking in a quarter of our city where Jews live. I looked into the lighted windows and saw the elegance of wealth and fashion.

It was a winter night and inside these mansions was the air of cheerful warmth and contentment.

* * *

AND I came to a corner of the street and there I became aware of the presence of a figure melting into the shadows. And it approached me and I saw it was the figure of a very old man, and countless years seemed to be upon him. His back was bent as of one who had carried many burdens.

He asked me: "Are you a Jew?"

I made acknowledgment, and said to him: "You should not be out in such a night as this. Who are you, my friend?"

* * *

AND he answered: "I am the spirit of Israel."

Needless to say, I was quite startled and drew back involuntarily. He seemed to sense my doubts and apprehensions for he immediately exclaimed, "Look, my friend!"—and he showed me upon his neck certain vivid marks.

"My back is scarred with the markings of the knout that I suffered in pogroms in Russia," he said.

He lifted his hands, and I saw they were seared as by fires.

"And this I suffered on the stake in the Inquisition," he explained.

* * *

BUT you live!" I exclaimed.

"That is the wonder of it all. I live! I must go on."

* * *

BUT I detained him.

"No, my friend," I said, "there is no need for you to be abroad on a night like this. Here are many Jewish homes; here is warmth; here you belong, in these Jewish homes."

I led him toward the most elegant of the mansions.

"I was an exile in the world; I am an exile now even from the Jewish home," he said.

"My good friend," I protested, "this is the land of refuge for the Jew; here is his good home. Here you may rest and prosper."

But the ancient man answered: "I find no shelter in the homes of the Jew."

WE have beautiful synagogues and temples, and new ones are being built each year.

Nevertheless, according to Urva Porah, the spirit of Israel is looking for a home.

Indeed, it seems the problem is not how to bring the Jew to the temple, but how to bring the spirit of Israel to the Jew.

Urva Porah would like to hear from any one who has an idea how this can be done.

AND he was for going on into the winter's night, but right forcibly I led him to the door of the mansion.

"Here you will be given shelter. This is a Jewish home." And I rang the bell and asked for the master of the house, Mr. Feitelbaum.

Mr. Feitelbaum is a prominent citizen, active in the Rotary Club and the Chamber of Commerce and a member of this committee and that. Mr. Feitelbaum came to the door and he was no little shocked when he beheld the livid scars on the hands of his aged visitor. But in the pleading of the man's eyes Mr. Feitelbaum was quick to detect an appeal to his charity and, always a ready giver, he reached at once into his pocket.

* * *

I RAISED an admonishing hand.

"He asks nothing from you, Mr. Feitelbaum. He desires only to stay in your house and to adorn it by his presence. He desires to give you much, taking nothing."

Mr. Feitelbaum bristled with the air of one offended.

"I don't need anything," he said. His arm swept with a comprehensive gesture over the furnishings of his house.

"He is the spirit of Israel, Mr. Feitelbaum," I said. "He desires to come into your house and live with you."

* * *

MR. FEITELBAUM surveyed the age-old figure.

"Of course," he observed, "we are modern people here. Up-to-date, you know. Really. . . ."

"The scars on his hands are from the fires of the Inquisition," I said.

"Upon his back are the scars of the knout."

"That's only history," Mr. Feitelbaum remarked with a wave of the hand.

"It is your history," the old man said.

* * *

MR. FEITELBAUM was taken aback by this interruption. He had regarded his visitor as a suppliant and suddenly the ancient man had turned challenger. In his eyes was the deathless fire of his faith and devotion.

"It is your history and these scars are your scars. I have come to ask nothing but only to give your house a fullness, if you will take me in. Your house is quite empty."

Mr. Feitelbaum was embarrassed by these words. He was very proud of the furnishings of his house of which there were a great abundance.

* * *

HE became apologetic.

"You see," he explained, turning to me, "I already cultivate a number of spirits. There is the spirit of Rotary, and the boosting spirit and the spirit of success. These keep me quite busy, you see. I really can't take on any more, though. I'm always ready to contribute to any Jewish cause. You will excuse me, won't you? . . . I have an important business conference."

* * *

MR. FEITELBAUM closed the door, and my companion and I walked into the street. I embraced him and in that instant I felt the aged body straighten and when my arm released him I saw standing before me the figure of a young man, beautiful of countenance and with gleaming eyes.

* * *

"SPIRIT of Israel," I exclaimed, "a moment ago you were an old man and now. . . ."

And he answered: "He who embraces me beholds in me the figure of youth eternal. He who understands me sees not the figure of decrepitude but an everlasting youth whom the fires could not destroy and with whom one may serve joyously in the house of Israel."

He went his way.

* * *

AND I awoke from my dream.

* * *

THE STORY OF ASRIEL MOSHEH



EATE had decreed what Asriel Mosheh should be. His father was an ignorant man; so was Asriel Mosheh. His father was a porter; so was Asriel Mosheh. What else could he do, an unlearned Jew? He knew not even the meaning of the Hebrew prayers. When he had finished his morning devotion, and put away his *tephillin*, he would address himself to God. "Master of all the world," he would say, "I do not understand these Holy words; but Thou to whom all is revealed, surely Thou understandest them. Mayest Thou in mercy accept my prayers." And then, as was the custom of porters, he would seek refreshment in the tavern.

Mornings, Asriel Mosheh, having drunk rather freely, became sad. He spoke frankly to himself. "Asriel Mosheh, thou art an ass. Even as a master feedeth the ass and then giveth him drink, so thou must give thyself strong drink after food." After he had reproached himself to his satisfaction he tried to justify himself. He was lavish in self-pity. Stroking his beard and with a slow, regular nodding of his head he mused: "But my mother and father died while I was yet a child. I had no teacher. If God had given me his *Torah* and His burdens to carry, all would have been different." So he would argue sadly while waiting patiently in the square for work.

Asriel Mosheh would have remained a porter all his life had it not been for his beard and a happy event on a certain fateful morning. His beard! Yes, Asriel Mosheh's beard made a difference in his life. What a beard! His wife would grab it and angrily she would say of it that it was "as long as the exile."

His beard brought him honors which naturally were not due him,—a position of distinction at the reading of the *Torah* and the role of Mordecai in the *Purim Spiel*. Were Asriel Mosheh just an ordinary porter without a patriarchal beard he might never have felt his ignorance.

One morning a respected householder engaged Asriel Mosheh to remove his

Adapted from the
Hebrew of S. Agnon

By

Benjamin
M. Frankel

belongings. Chief among the householder's possessions were his books. They were numerous and heavy and taxed even the broad shoulders of Asriel Mosheh. Staggering under his load, he thought to himself: "How heavy are these books. How many words of wisdom are contained in them, and I know not even a word." He wept to himself; maudlin tears ran down his cheeks into his beard.

The *Zohar* states that when a good thought strikes a man it goes from his head to his heart, and from his heart down into his limbs. And then the heart and the limbs become one. Then the spirit of God rests on the man. And so it happened to Asriel Mosheh.

No longer did he quarrel with his wife. Try as she might she could elicit no wrathful word. He bowed his head in contemplation and with his lips shaped silent words. Diligently he read the calendar and became so well versed in it that his fellow porters came to him to ask the time of their *yahrzeit* or when the new moon fell. He would go about his work murmuring Hebrew words. It is true he did not know the books which he named, nor did he understand the phrases he uttered; but there was joy in just speaking the words. *Rambam, Tur, Eben Ezra, Chumesh, Gemmorah*—all the words he could think of as he carried his burdens through the street.

But he did more than just hope wistfully for knowledge. He remained in the little synagog after morning services and listened while the scholars studied. When they mentioned words

that were strange to him, he would repeat them to himself much as a child forms with his lips the words he hears from his teacher. With the money he formerly squandered on drink he now bought crayons. On the walls of his dwelling he would write the words he had learned. And then weeping, he would complain: "Woe is me. If all were as ignorant as I, behold!—the glorious history of my people would be lost."

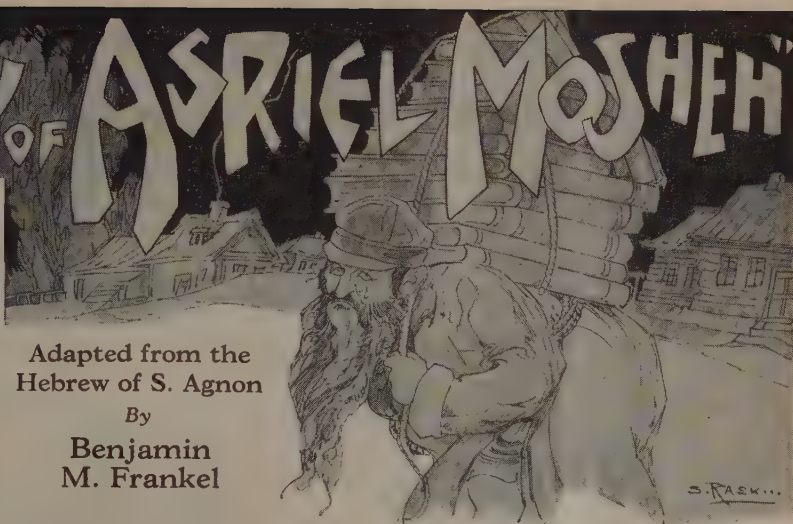
Each time the learned men in the Synagog named a book, Asriel Mosheh ran to the library, found the volume, and noted its place on the shelf. In time he knew the location and title of every book in the Synagog. And at length Asriel Mosheh, the porter, became the accepted librarian of the Synagog.

* * *

IT HAPPENED that the enemy invaded the land. To escape death and torture, the Jews of the town fled to the nearby woods and villages. All except Asriel Mosheh. He heeded not the pleas of his wife and children. Them he sent away with friends. He went about with sacks and gathered the books he loved so dearly. Tenderly he carried them to a hiding place away from the despoiling hands of the enemy.

When the invaders came, they did not find the books; but they did find Asriel Mosheh. Him they hung up by his long thick beard, using as a rope the cord of his gaberdyne. Then they broke his bones and left him hanging in the Synagog.

(Concluded on Page 158)



HABIMA

By Henry G. Alsberg

The Hebrew Art
Theatre of Mos-
cow appears in
New York



A SCENE from Habima's "Dybbuk" illustrating the grotesqueness of the action and the expressionism of the sets. Inset is a picture of Anna Rovina as "Leah" in "The Dybbuk"

HAVE just come from seeing The Habima in "The Dybbuk," in a New York theater, within sound of the rumble of subway and elevated trains and within a stone's throw of the tower of the new and gaudy Paramount Building. What changes time doth work! When I saw the Habima last, it was in Moscow, and it was working its dramatic miracle on a tiny stage, before a tiny audience, but with mighty effect, an artistic David conquering Goliath.

And now once again this little company of devoted Jewish, or rather Hebrew, artists has captured me with the spell of its art, with its strange mixture of realism, grotesqueness and unreality. We, at the Neighborhood Playhouse where we did the play in English, lived and walked in hourly terror of overdoing, of over-emphasizing Jewish characteristics, fearing to evoke the Jew of vaudeville and burlesque and so dissipate Ansky's legendary magic. These Habima players are obsessed by no such fears. From

the very first moment, when the curtain goes up, the *bethlonim* (prayermen) are comic, exaggerated, almost burlesque in their motions, but also strange and terrible! The audience laughs at their antics, but with the frightened laugh of a child at the antics of a witch. And so, all through. The tragic Channon, the lover, even, has his comic, his grotesque moments, but, on that account, never loses his tragic dignity. And so to the very end, even the *Zadik* and his disciples are less reverend and more vociferous than dignity and sacredness would seem to warrant, yet without losing their sacredness nor their reverence. A strange triumph of sincerity! These Jews are not afraid to be thoroughly "ghettoesque," because their passionate sincerity carries them safely over all the thin ice of caricature.

Where, in a short note like this, shall one begin to appreciate this marvelous company in this most wonderful of performances?

One begins to call up all the old phrases, trite and unconvincing. One thing that this time impressed me

more than in Moscow was that the whole performance—sets, acting, make-ups—seemed much more modern, expressionistic, than when I had witnessed the performance on its native heath. This was not due to any basic changes of conception, by the company, of its presentation. Making due allowances for the fact that no great artists can for years repeat themselves slavishly, the early conception, on the whole, has remained much the same. But the surroundings here in New York are so different, with the result that what seemed fairly conservative in Moscow, strikes the theatergoer within a stone's throw of George White's Scandals as extremely modernistic. A good many of the critics spoke of the Habima *Dybbuk* as extremely cubist, and some of them complained of this tendency. It is quite natural that this troupe, which developed during the Russian revolution, should have been influenced by the revolution which also shook the stage. The theater of Mayerhold, which has upset all previous traditions and created entirely new forms, has

had its effect on the Habima, although at bottom this company is opposed to the chaos of ideas and effects and the wild internationalism of Mayerhold. In Moscow I was not very conscious of this fact. The reflection of the sky in a lake is never so bright as the sky seen directly. But here in New York, the sets, the costumes, the make-ups struck me as the acme of expressionism. The synagogue interior of the first act compares with the same set of our Neighborhood Playhouse production as a feverish nightmare might compare with reverend reality. All the strangeness, weirdness, insanity of *chassidism* is reflected in this synagogue interior. So also the wedding scene of the second act. We made something rather sweet and beautiful and harmonious of it. They have created a garish, brightly-colored courtyard of a well-to-do Jewish house, flooded with an almost crazy brilliance of sunlight and filled with strange, impossible figures of beggars, that like lizards and gila monsters and strange reptiles, gyrate around Leah, not representative of reality, but projections of all the horrors and hysterias of her already diseased mind. She dances and spins around and flutters helplessly, pulled and torn and rent by her own inhibitions, her own subconscious fears and terrors. All through, the deformed and other-earthly, demoniac soul of the play is projected, externalized in scene, in sets and make-ups and gestures. It is not mere caprice that, as the play advances, the actors' make-ups become more and more expressionist, the splotches of purple and black on faces and clothes more exaggerated. The mood of the play, the increasing advance into the shadowy realm of abnormal psychology demand this treatment. Step by step, or rather, leap by leap, the play hurls itself from the real, living world, through intervening space, ghastly shadows finally into the unseen, gruesome spheres inhabited by the dead—not the "pure dead, who find rest in paradise," but the tortured, damned souls with whom Dante peoples his Inferno.

In such a superb production, with such a perfect ensemble, welded together by years of closest association, by an internal fire of unity of purpose, of passion for the soul of Jewishness, and by the external pressure of

inimical social viewpoints and difficulties of material existence, it seems unfair to single out this or that actor for special criticism. And yet, a critic can scarcely refrain from a few special words about the performances of Anna Rovina, who plays Leah, the girl whose body the Dybbuk enters, and D. Itkin, who plays Sender, her father. To my misfortune, I was born after the age of the great star actors. Once, as a little boy, I saw Henry Irving do Shylock, in "The Merchant of Venice," and once I was taken, when not much older, to see and hear Sarah Bernhardt, when she was already an old woman, in "Voix d'Or." These two performances linger in my memory as the most extraordinary and moving I have ever witnessed. They gave me an insight into what was acting in the grand style, of acting such as Duse, Booth, Salvini, Ristori, Rachel showed our fathers. That great tradition has passed out almost completely. Stardom has passed from the actor to the director and scenic artists. Only here in the Habima company, and in the person of Madame Rovina, did I feel that I once more was in the presence of a great tragedienne. Again, if the reader will pardon me, I shall make comparisons with the English production at the Neighborhood Playhouse. In the part of Leah, in that version, Mary Ellis was beautiful, exquisite, and deeply pathetic. She was the helpless victim of hideous circumstance, a Desdemona rather than Juliet. Rovina is the very opposite of all that Mary Ellis was. She is tall, commanding, with a face that is like the mask of an Assyrian queen; she is not a helpless victim, but an active participant in the tragedy. She helps to bring on the catastrophe by her passion, her desire for the lover who is refused her, whom she loses by an untimely death. The Dybbuk does not seek her out, he wills the Dybbuk of her dead lover to come to her, to take possession of her, and she fights to keep him with her despite the commands of heaven and hell. As the play proceeds, her conception of her part becomes more and more sublime, more and more heart-rending. Her death, after the exorcism of the Dybbuk, is not a sweetly beautiful, pitiful event, but a terrible struggle, with gasps and writhings as of a tortured animal. Awe and horror pervade

the theater as the curtain drops and the audience files out in silence.

After Rovina, Itkin's Sender (father of Leah) is the most outstanding performance. In Moscow, when I was there, the part was taken excellently by another actor. So this new Sender burst upon me as a tremendous surprise. Itkin, perhaps unconsciously, has made of Sender a symbol of the prosperous, well-intentioned middle-class, so scorned by the communist revolution. He gropes his way through the tragedy, a great, haunted, puzzled figure, seeking ever to conciliate the unseen powers, seeking to be a just *g'vir* and finding that the unseen will have none of him, that it is as impossible for him to appease them as for the proverbial camel to pass through the eye of a needle. He is grandiose, "colossal" in his tragic bewilderment, in his humble acknowledgment of a crime of which he was only unconsciously guilty. His is the transgression of almost the entire Jewish middle class in Russia, for which the revolution has punished them so inexorably and mercilessly.

But how can one describe in detail this perfectly welded ensemble of actors? They must be seen to be appreciated. Unfortunately, here in New York, they play "The Dybbuk" for only one week. After that follow "The Eternal Jew," "The Golem," "The Deluge," and "Jacob's Dream," in all of which they are superb. But it appears to me that one week is not enough in which to digest their interpretation of "The Dybbuk," and surely not enough to supply the demand of a city of six millions, almost two millions of whom are Jews. Our critics have all been rhapsodic about Habima's production, and there should be no reason for restricting it to only one week. Meanwhile the Neighborhood Playhouse is reviving its production of "The Dybbuk," so that the English-speaking public can not only have the fun of comparing the two conceptions of the play, but also the added advantage of using the English production as a preparation, a libretto for the Habima performance. And strange as it may seem, such is the popularity of Ansky's play, that both theaters, the Mansfield where the Habima has found a home, and the Neighborhood Playhouse in its out-of-the-way situation on East Grand Street, are crowded nightly.

The Jewish Orphan Home of Cleveland

A Monument to the pioneer spirit of B'nai B'rith in child care work



SOcial service enterprises frequently serve as a unifying force in a community or an organization. The value of the community chest rests largely in its ability to concentrate the various forces of a city upon one common good. And much of the strong fraternalism of the B'nai B'rith is based on the universal devotion of its members to humanitarian interests.

The Jewish Orphan Home of Cleveland is one of the institutions that have contributed to the solidarity of the Order.

The Home was founded by the B'nai B'rith in 1868. This date, together with the location of the Home in a section of the country that in the middle eighties was considered far west, suggests the pioneer spirit of the founders. B'nai B'rith members were among the first settlers who came into the mid-west immediately following the Civil War. With them they brought the ideals of the Order and at once made provisions for the care of the dependent children in the fast-growing Jewish community. Thus there came into being the social force that helped to weld the brotherhood of B'nai B'rith in the middle west.



THIS building of the Cleveland orphanage soon will be replaced by a new structure

The democratic control of the Home since its beginning distinguished it from similar institutions on the Atlantic seaboard. The Board of Governors always has been composed of men who were appointed because they had proved their aptitude for service through the work of the B'nai B'rith in their respective communities. The children of the Home, themselves, might rise to representation on the Board, and, indeed, at present eight former residents of the institution are members of the governing body.

The affiliation of the Home with a national fraternal order offers another advantage. It simplifies the process of assimilation of the children with non-institutional life after their graduation from the Home. Many of the graduates establish a relationship with their communities by joining B'nai B'rith Lodges. A number have risen

to prominent positions in the organization. Several are identified with the Grand Lodges of Districts No. 2 and 6 and one was largely responsible for the establishment of the National Jewish Hospital at Denver.

Indicative of the fine influence that the Home exerts is the loyalty for the institution manifested even by old graduates. Alumni gatherings are attended by hundreds of men and women who come from far distances to revisit their childhood environment. One day a graduate of fifty years ago appeared at the Home. He told the superintendent that he had not much longer to live and that before he died he wanted to enjoy the scenes of his boyhood. Not long afterwards the Home received a bequest from this man, a token of love for the institution that gave him his start in life.

Twice during the past four years the Home has received checks from graduates covering the complete cost of their maintenance during their stay at the institution. The Alumni Association has contributed \$50,000 to the building fund of the Home.

The ardent devotion of the graduates distinguishes the Cleveland orphanage among child care institutions. The personnel of the institution has had its lasting effect. All that the Home means to the graduates is personified in Dr. Wolfenstein and Rabbi



THE Cleveland Jewish Orphan Home is represented in all athletics. This group of huskies carried the "pigskin" to victory for the Home in many games

Simon Peiser, who followed him as director. Their influence extended over a period of forty-two years.

In July, 1924, the Orphanage entered a new era of development. Up to that time the Home was open only to orphans, half-orphans and children whose mothers or fathers were in a state institution. Under the new rules any child who needs help is admitted. And, too, deserving widows are subsidized to enable them to maintain their families in their own homes. Furthermore, children are placed in private homes whenever this method of care seems more practicable.

The enlarged program required careful and intelligent planning. Duplication of the work of other agencies had to be avoided. The new functions of the Home promote the welfare of the smaller Jewish communities that are without the service available in the large centers of population.

Under the revised system of child care practiced at the Home, greater attention is given the individual. Mass training is becoming a thing of the past. A psychiatrist has been employed to confer with every child and to advise officials how best to approach each case.

The average intelligence of the children of the Home is exceptionally high. The desire to obtain an education is apparent among them. The children attend the public schools of Cleveland, and last summer ninety-five per cent of them voluntarily elected to attend summer classes in order to receive an advanced standing. About twenty-five per cent of the graduates during the past several years completed four years of high school.

The Home conducted its own school until six years ago. This school was a reflection of the serious and deliberative manner in which the Home was projected by its founders. Manual training was introduced when the subject was little more than a strange

name, barely understood even by the educational authorities of the country. The highest standards of teaching were maintained and the schedule of salaries for instructors was the same as that in the Cleveland public schools. The teachers were no less attached to the Home than were the children, and to this day many of them return for the alumni gatherings.

In all ways, the Cleveland Jewish Orphan Home has remained in the vanguard of child care agencies. Years ago, institutional life was limited to the actual grounds of the Orphanage. This condition has changed everywhere. At the Cleveland Home, however, an additional departure is made each summer when the children are permitted to vis-

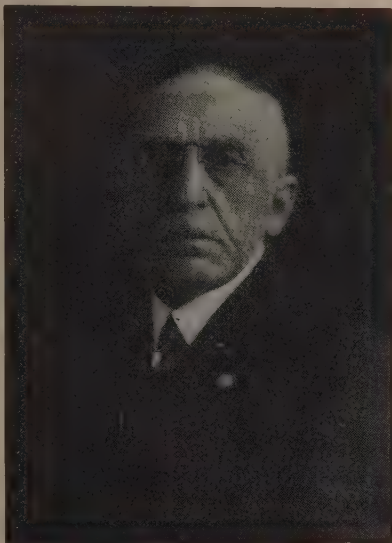
his family obligations, if any exist, and is given opportunities to enjoy the pleasures of normal childhood. Brothers and sisters sit together in the dining room. The last Friday night of each month is given over to the celebration of recent birthdays. Officials of the institution, friends from town and board members and their wives gather at a feast with the birthday children as the guests of honor. Each child receives a gift and the festivities close with an entertainment by home talent. And like children of normal homes, many of the boys and girls go to camps during the summer. Two-thirds of them are accorded this privilege. The Boy Scouts and the Camp Fire Girls attend the camps conducted by their organizations.

It is possible here to give only a few of the features of the Jewish Orphan Home of Cleveland that give character to the life there. It is sufficient in describing the character of the institution to make the point that the graduates actually feel sorry upon leaving the institution, and throughout their lives think of it with warmth as one does of his parental home.

The future of the Home is brilliant in its possibilities. Ground has been purchased and a plan approved for the construction of a new institution designed according to the cottage plan. The Home next fall will conduct a campaign to raise \$2,000,000 with which to finance its building project. The new orphanage will possess unprecedented facilities

for the care of dependent children.

There was a day when public school training was considered a mark of social inferiority. That notion, of course, has changed; and perhaps the time is not far off when the orphanage, too, will be regarded as a public school which under-privileged children might attend without losing social caste.



ABOVE is Adolph Freund, of Detroit, who was president of the Cleveland Jewish Orphan Home for many years, and to the right is Fred Lazarus, Jr., of Columbus, his successor



it relatives living at distant points. They travel as far east as New York City and west to Montana. The children return with a much better understanding of the purposes of the Home and, far from being restless, resume their institutional life with a much better appreciation of its meaning.

The purpose of these summer visits is to maintain contact between the children and their kin. Every means is employed to make the child aware of his connection with someone outside the Home. He is encouraged to write letters and visits from his relatives are invited. He also is made to recognize

B'nai B'rith Executive Committee Meets



HE Executive Committee of the Constitution Grand Lodge met in Cincinnati on December 12, and surveyed the far-flung activities of the Order during the past year. The Committee came to new determinations.

Looking over the world-wide services of the Order, the Committee saw that the seven-fold mission of B'nai B'rith was being well-accomplished and prepared itself for the new tasks of the Wider Scope movement.

The following members were in attendance:

Alfred M. Cohen, president of the Constitution Grand Lodge; former President Adolph Kraus, of Chicago; Dr. Boris D. Bogen, executive secretary; Charles Hartman, New York; Sidney G. Kusworm, Dayton, Ohio; Rabbi Samuel Mayerberg, Dayton, Ohio; Hon. Jacob Singer, treasurer, Philadelphia; Lucius L. Solomons, first vice-president, San Francisco; Henry A. Alexander, Atlanta, Ga.; Sidney J. Stern, Greensboro, N. C.; Henry Monsky, Omaha, Neb.; Julius M. Kahn, Chicago; Archibald A. Marx, second vice-president, New Orleans; Leopold Strauss, Montgomery, Ala., and Maurice D. Rosenberg, Washington, D. C.

At this meeting the love of B'nai B'rith was seen to extend from Damascus in Syria to Mexico. To the Jews of Damascus the Executive Committee voted a subvention for relief. The Committee decided to continue the work of helping Jewish immigrants in Mexico to help themselves. Then turning homeward it gave a hearing to an ambassador of good will, Rev. John W. Herring of New York, secretary of the Good Will Committee of the Federal Council of Churches of Christ in America. He reported on the success of good will during the past year. Inter-religious meetings were held in various large cities. A conference of Christian ministers and rabbis was conducted at Olivet, Mich., for the discussion of ways to peace. Exchange lectureships were maintained between Christian theological seminaries and the Hebrew Union College. Better understanding dinners were held in thirty-one cities. A youth movement was established for the purpose of carrying on the work of good will among young men and women.

In these endeavors B'nai B'rith has had a good part and the Executive Com-

mittee voted the required sum of money for the continuation of the work in co-operation with the Good Will Committee.

A picture of the far-reaching work of the Order was presented by Secretary Boris D. Bogen in his annual report. He reported definite achievements for the Anti-Defamation League.

"The work of the League is now being done along educational channels rather than through vigilance measures," he said. "However, almost daily, matters requiring intercession were brought to the attention of the League. These refer to pernicious notices in the daily press, advertisements, articles, caricatures and books."

In many cities B'nai B'rith has participated in better-understanding programs, the report showed, and considerable preliminary work has been done toward the organization of a speakers' bureau through which Israel will make itself understood to its neighbors.

* * *

THE work of B'nai B'rith among Jewish refugees in Mexico is proceeding satisfactorily. The report stated that the number of new immigrants is small and most of those who are arriving now are coming to join their relatives.

It is of hopeful significance that these refugees contributed \$100, through Rabbi Martin Zielonka, to the Joint Distribution Committee for foreign relief.

* * *

THE Hillel Foundation and Aleph Zadik Aleph continue to grow. Applications for establishment of Hillel Foundations have come from the University of Texas, University of Pennsylvania, Berkeley University, California, Chicago University and Washington University, St. Louis, Mo.

During the past year a new B'nai B'rith Hillel Foundation was established at the University of Michigan. The secretary reported the installation of four new Aleph Zadik Aleph chapters.

* * *

THE report showed that during the past year \$20,243.85 had been received from lodges for the support of war orphans in Europe and that \$19,742.07 thus far has been sent to foreign districts.

THERE was little demand for emergency relief during 1926, the report stated. A subvention of \$5,000 was granted to the Florida hurricane sufferers. Whatever remains after all needs are met will be transferred to the Emergency Fund of B'nai B'rith. Among the lodges contributing to the appeal for funds for Florida relief were those in Holland and Scotland.

The Emergency Fund during the year was augmented by \$33,899.44, thus making a total amount of \$72,806.15 available for emergency purposes.

* * *

B'NAI B'RITH institutions were reported to be in a flourishing condition.

The Jewish Orphan Home in Cleveland is planning new buildings on a new site for which a campaign for \$2,000,000 will be initiated in September.

The National Hospital for Consumptives in Denver has erected a new infirmary building and is now engaged in raising funds for equipment.

The Leo N. Levi Memorial Hospital is in great need of an additional building and repairs and is planning to launch an effort to raise funds for this purpose.

The Orphan Home at Erie, Pa., is erecting new buildings at a cost of \$100,000.

District Grand Lodge No. 5 has authorized the establishment of a hospital for tuberculars at Asheville, N. C.

The Old Folks' Home in District No. 7 is nearing completion.

The Home for the Aged of New York City, in District No. 1, is contemplating selling its present premises and plans to establish a smaller institution in accord with the actual needs.

* * *

AND, lastly, the lodges themselves. The secretary described the new enterprise whereby the lodges will establish closer contact with their members.

"Beginning with January 1, gifts of ceremonial objects, books and pictures will be offered to members of the lodges on joyous occasions," the report stated. "The presentation of these tokens will be made through the lodges and this should give ample opportunity to bring the lodge closer to the homes of its constituents."

Why Not Stand Erect?



AM a Nordic. Some Nordics assume the right to say to the immigrant, "You may not enter,"—even though they, themselves, might be the sons of immigrants. I might lay rather an exclusive claim to that right. My Nordic ancestor, Major Simon Willard, landed at Boston in 1630.

But suppose I should try to claim sole right to residence in America

by reason of early Nordic settlement. Suppose I should be talking to a Jew. He could demolish my argument easily. He need but point to the historical fact that the first of his people landed at New York in



Cyrus Field Willard

1654, just thirty-four years after the Pilgrims disembarked at Plymouth Rock, and only twenty-four years after my ancestor's arrival. With other historical data, the Jew could answer all arguments directed against his right to live wherever he pleases, provided—and here is my point—provided he knows the facts.

It is my observation that the Jew, generally, does not know himself. This ignorance, I believe, is the cause for the absence of self-respect—the inferiority complex—which the Gentile often notices in the Jew. Lacking knowledge of himself, how can the Jew expect non-Jews to know him? Without self-esteem, how can he expect others to respect him?

When, as a very young man, I lived in Paris, one of my close associates was an English Jew whom I have remembered all these years with warmth and high regard. I wonder if I should still be thinking of him among all the Jews I have met if he had not awakened in me love and honor for his racial and religious pride. He stood erect. My memory of him is what leads me to ask my Jewish fellow-Americans: "Why not stand erect?"

I respect them despite their indifference to the impression they make. I have learned more of their early history in America than they, themselves, are able to teach. America owes them

By Cyrus Field Willard

a greater debt than most of them know.

There were less than 3,000 Jews in the thirteen colonies at the beginning of the American Revolution, but, had it not been for these few, it is possible that there would not have been any United States of America.

My study of the early history of the Jews in America happened into a channel parallel to that of Masonry. It is recorded that the Jews brought Masonry to Newport, R. I., in 1656 and "conferred ye degrees of Maconrie in Moses Campunall's house after synagog." Though this is a debatable statement, it is true that a Masonic lodge existed wherever a synagogue was located—in Charleston, S. C., Savannah, Ga., Richmond, Va., Baltimore, Philadelphia, New York City, Boston and Newport.

Moses M. Hays, a Jew, was the man who conferred the high degrees of the Scottish Rite of Freemasonry upon most of the Jews in the thirteen colonies. In 1769 he founded the King David's Lodge in New York and served as its Worshipful Master until 1780, when the British occupied that city. The patriotic congregation Shearith Israel left New York, led by its brave rabbi, Moses Seixas, and Hays went with them. They settled in Newport, where Hays re-established King David's Lodge, with Seixas as its Senior Warden and Daniel Lopez, of the famous family of ship-owners, as Junior Warden.

It was this lodge which later, when Seixas was Master, presented President George Washington, a brother Mason, with a much quoted address and received an equally celebrated reply.

King David's Lodge later was consolidated with St. John's Lodge and Seixas became Grand Master of Rhode Island.

Moses M. Hays became Grand Master of Massachusetts. When one takes into account the anti-Jewish prejudice which prevailed in New England, one must realize that "there were giants in those days," and Hays was one of them.

Serving as Hays' subordinate, was no less a character than Paul Revere.

In June of 1781, Hays called a meeting of Deputy Inspectors General at

Philadelphia. Col. Solomon Bush, a Jew and military hero who had been wounded in the defense of that city, presided. Attending the meeting were Benjamin Seixas, of New York, brother of Moses Seixas, and later one of the founders of the New York Stock Exchange; Isaac Da Costa, of Charleston, S. C., Barend M. Spitzer, of Georgia, Simon Nathan, of North Carolina, Abraham Forst, of Virginia, and Joseph M. Myers, of Maryland.

We have reason to believe that these men met for purposes other than those of Masonry. It was the darkest hour of the War for American Independence. General Washington had addressed his letter to the Assembly telling of the sad plight of the army. And the Jews who attended that Masonic meeting were outstanding American patriots. The whole tribe of Hays was composed of ardent Americans who either fought in the ranks or served on rebel committees.

Isaac Da Costa, a prominent merchant of Charleston, had left his home when the British occupied that city.

Perhaps that secret council at Philadelphia was already discussing methods of relieving the financial condition of the colonies. Paper money had deteriorated until it was worth about one-seventieth of its face value. Neither money nor credit was forthcoming to pay the soldiers or to supply them with even meagre necessities. The nation feared what the army, in its distress, might do.

At this time Haym Salomon loomed as an important figure of the rebellion. He was a young Polish Jew and a member of the Ancient York Lodge No. 2, of Philadelphia.

Salomon had escaped from a British prison in New York City two years before, where, history records, he had been confined for trying to induce some Hessian troops to desert the British army. When he came to Philadelphia he was penniless, having paid his jailer his entire fortune of \$25,000 for his release. Yet he began, almost immediately, to lend money to the Government. In four years he extended credit totaling \$635,000. He advertised for sale, bills of exchange on St. Eustatius, Dutch West Indies, Holland and France. But where did Salomon, penniless, get the money to draw these bills

of exchange? The general belief is that he obtained it from wealthy merchants like Hays, and Lopez of Newport, who did business in the West Indies, Holland and France. Lopez, working under instructions from the Secret Committee of Congress, used his ships to import gunpowder from Bordeaux and St. Nazaire. Da Costa, Myers and Forst also were engaged in this trade, according to Sache's "Ancient Scottish Rite Documents."

It has not been determined absolutely where Salomon obtained his money. At any rate, money began to flow and the tide of the war turned at the time of his arrival in Philadelphia and of that meeting of Jewish colonists under Masonic secrecy.

The belief that Jewish merchants gave their money secretly to the patri-

otic cause is not far-fetched when one considers the general feeling of loyalty that prevailed among the Jews throughout the colonies. Manual M. Noah, of South Carolina, openly donated \$100,000 to the young republic, and besides, enlisted in the army. Major Benjamin Nones, a Sephardic Jew of Bordeaux, was one of the gallant young men who had come here with Lafayette and DeKalb. The Jews of Bordeaux, whose knowledge of the manufacture of gunpowder was of great assistance to the young republic, were the cause for the granting of civil liberty to the Jews of France, according to Graetz.

Colonel Isaac Frank was one of the aides on General Washington's staff. Benjamin Franklin, in a letter from France, stated that the young Colonel created quite a flutter among the

ladies of Paris when he visited that city after the war.

I need go no further into the lengthy history of the Jews of revolutionary times. This much, I believe, is sufficient to establish a basis for my question, "Why not stand erect?" No Jew need feel like an alien in the land, regardless of the recency of his arrival, so long as he carries on the tradition of loyalty established by his brethren of early American days. Perhaps he is a better American than some of us who boast of Nordic colonial ancestry. My friend Isaac T. Davidson, of San Diego, at whose request these lines were written, might be accounted a better American than I. He came here from Russia of his own accord, because he cherished American ideals. I was born here.

Mr. and Mrs. Adolf Kraus Honored

International President Confers Supreme Degree Upon His Predecessor

THE leaders of the sixth district of B'nai B'rith persuaded Mr. Adolf Kraus to permit them to give public testimony in recognition of the twenty years of loyal service which the former international president has so ably rendered the Order. The opportune moment presented itself on the occasion of the Golden Wedding Anniversary of Mr. and Mrs. Kraus. This event seemed to be particularly fitting for an expression of love and gratitude in view of the fact that the organization desired to give recognition also to Mr. Kraus' faithful life companion who has always encouraged her husband in his work in behalf of the Order and also has considerably lightened his burdens in his numerous public duties. Mrs. Kraus was presented with a beautiful token by the Chicago Lodge.

Accordingly a dinner was arranged for Wednesday evening, January 5, at the beautiful ball room of the Drake Hotel. The esteem in which Mr. and Mrs. Kraus are held in the community was demonstrated by the presence of more than thirteen hundred and fifty representative Chicago Jews and Jewesses at the dinner. The event was made particularly memorable through the bestowal of the Supreme Degree of the Covenant upon Mr. Kraus—an honor conferred for the first time in the history of the Order.

The ceremonies of the evening included a beautiful presentation of the last moments of the life of Moses, for which the scenario was written by Mr. David S. Komiss and the staging

was done by Mr. Ellis Glickman, who had recruited the chorus of his theatre for this occasion. The cast of characters included William Wilharz as Moses, Vincent Ligman as Joshua, James Finn as Eleazar, and the Honorable Alfred M. Cohen, international president of the Order, as First Mentor. Most of the characters were dressed in symbolic regalia and the entire scene proved most impressive.

The evening reached its zenith when Mr. Cohen conferred the Supreme Degree of the Covenant upon his predecessor in office. Surrounded by all the leading rabbis of Chicago, Mr. Cohen in his inimitable manner moved the audience to tears when he spoke of Mr. Kraus' numerous services in the interests of his people. The Rev. Dr. Joseph Stolz, of Isaiah-Israel Temple, pronounced the benediction.

Dr. Morris Fishbein acted as toastmaster and the program included vocal selections by Mrs. Henry S. Blum. Judge Joseph David, President of Adolph Kraus Lodge, announced that his organization has commemorated the occasion by creating a scholarship, bearing the name of the celebrant, at the Cleveland Orphan Home.

The evening concluded with an eloquent address by Dr. Louis L. Mann, Rabbi of Sinai Congregation, who paid a high tribute to Mr. and Mrs. Kraus. Dr. Mann also took occasion to point out the aims of the Wider Scope Campaign and he pleasantly surprised the audience by announcing that the United Drive of Chicago has allotted out of its funds \$21,000 a year for five years to the Wider Scope

The Story of Asriel Mosheh

(Continued from Page 151)

From Heaven the great guardian spirit of the Jews, Elijah the prophet, saw all that had happened to Asriel Mosheh. He came down to Earth, to the Synagog where Asriel Mosheh was martyred. He released him, mended his broken bones and took him up on High to be judged.

When Asriel Mosheh was brought into the judgment chamber, the angels paid no attention to this insignificant figure. Their whispering almost drowned out the words of the Prosecuting Angel as he recounted how Asriel Mosheh in his youth had neglected the study of the Law, how he had forsaken his wife and children in time of peril. The Great Judge, without waiting for the end of the argument and without even hearing the defending angel, suddenly began to pronounce judgment. All the angels in Heaven left off whispering and gathered in attendance. Here was a strange proceeding!

And even more astonished than the angels was Asriel Mosheh when the judgment was received. It was the decree of the Great Judge that Asriel Mosheh, the ignorant porter, should be appointed librarian in the "Academy on High," even the personal librarian to the ten martyred scholars of Israel.

Campaign. Many other substantial contributions were announced so that it was evident at the conclusion of the dinner that one-half of the Chicago quota has already been raised.

The out-of-town guests included Dr. Boris D. Bogen, Mr. Henry Monksy and Rabbi Benjamin M. Frankel.

The Problem of the Jewish University Student

By Edgar F. Magnin



It is sometimes difficult for the Jewish student to maintain the respect due to his own people and his own faith. This may be due to poor religious training in the home and in the religious school. The adolescent mind is ever ready to dispute much of what was inculcated in early childhood and particularly is that true when the instruction has been poor or meagre. Much of the lack of Jewish religious feeling may be ascribed to the fact that Judaism was never presented properly.

Moreover, the Jewish University student finds himself in an environment which is alien to Jewish tradition. He absorbs a culture that has been permeated with Christian influences, or at least Gentile. Being so poorly acquainted with the beauty, poetry and philosophy of his own literature and history, he comes to regard it as being inferior to that which prevails around him. He deserts it as the Hellenistic Jews deserted Hebraic traditions and teachings for the Greek. Thus, in a very formative period of his life, he is divorced from the Synagogue and from Jewish home life. And that separation may last until the latter years of his life, when, mellowed by sentiment for the past, and hardened by the hostile attitude of the world around him which always regards him as being something apart, he returns to his own. Meanwhile, the best years of his life have fled. The very years which he might have dedicated and consecrated to the service of his own people and, through that service, have become a blessing to humanity.

And again, many Jewish University students, smarting under the pain of social ostracism and discrimination of one kind or another, are apt to look with hostility and bitterness upon their own people. They develop a "slave psychology." An apologetic attitude. A kind of bold and rude defiance to all things Jewish.

The tragedy of the situation inheres in the fact that these people, for the most part, remain Jews and are al-

ways so considered by the outside world. But they can make no contribution of a distinctly Jewish nature. They are dissatisfied with their lot and are not at peace with themselves. Nor can they make the normal and proper adjustments to the society in which they live. They give little to their own people. They are not true to their own souls.

Do not misunderstand me. I do not want the Jew to be parochial in his attitude. I would not have him isolate himself from his Gentile friends either on the faculty or in the student body. I would not have him assume a superior attitude of mind or flaunt his pride in an aggressive and offensive manner. There is a happy medium in everything. But I would have him know something of the greatness of his own people. Of the contribution they made to the world's civilization and culture. Of their great martyrdom and spiritual cravings. Of their persistence in the face of persecution that is indescribable in its terrors and extent. I believe that, fortified by the proper knowledge, he will cease to cringe and crawl either before his Gentile neighbor or in his own sight. He will be fired by a great ambition for service, quickened with a new passion to carry out the mission of his people that was conceived in the brain and heart of Abraham and all the prophets of Israel.

Sooner or later he must come back to his own people. They are blood of his blood and bone of his bone. He can not escape from them. Nor will he want to. Why can he not be a useful member of the house of Israel while he still possesses the idealism and enthusiasm of youth, the energy and power of young manhood and womanhood?

It is for this reason that I believe in the work of the B'nai B'rith Hillel Foundation in our Universities.

My contact with the Jewish University students in California has convinced me that they are a splendid lot of people. But most of them lack the foundation of a proper religious

training. They hail either from homes which are presumed to be Orthodox but which in fact are exponents of a kind of religion which is of the Ghetto type and which is not always impressive, however well meaning the parents.

And others of them hail from so-called "Reform" Jewish homes, which means that Judaism had long ago ceased to be observed as a real and vital part of the lives of the people. They attended "Temples" where the rabbi spoke on everything but religion and particularly Judaism. Where novels and motion pictures were made the themes of sermons rather than our lovely legends and sublime teachings. Where Chanuka lights were electric bulbs. Where ceremonialism and tradition were so lacking and the fire of the spirit had become so extinguished that the building had become a veritable refrigerator.

I believe there is hope for the future. These young people can be appealed to by men who are scholarly and human at the same time. Not by the type of man whom I heard recently address a body of our Jewish students and descend below their level. He tried to win them by cheap jokes. By talking superficially on the problem of adolescence as it was expounded in a few of our novels. He told them about bobbed hair and everything except Judaism. What they needed, and I believe craved, was some definite Jewish knowledge. Something concrete, but moving and touching, firing the imagination, reaching down to the very depths of their souls. Appealing to the sense of tradition that lurks in every human being.

The University student, I repeat, is well meaning. He is groping for something. He needs a bit of encouragement and help from those who are old enough to have outgrown his doubts and fears but are young enough to feel for him and understand his viewpoint. Here is a field that might well engage the attention of our rabbis and Jewish lay leaders in the years to come. Judaism will not die. But it is foolish and wasteful to allow our best men and women to slip by us—to be lost.

News in Views



As part of a program to promote good will between Christians and Jews, Kehilath Anshe Mayriv, Chicago, gave a dinner to which each member of the congregation invited his best Christian friend. In the picture above, taken at the dinner, appear (left to right) Joseph Davis, president of the Temple; Rev. Dean Joseph Reiner, S. J.; Henry F. Cox, U. S. weather forecaster; Rabbi Solomon B. Freehoff, of the Temple; Rev. Ralph Davis, and Dr. Tobias Schanfarber, rabbi emeritus of the Temple.



Photo by Underwood

Above: Jewish and Arab leaders in Palestine are seen joining hands in solemn agreement to live in peace forever more and to co-operate in the rehabilitation of the Holy Land.

And to the left is a picture of John Marks and his family as they appeared on their arrival in New York harbor last month. Although they have lived in Russia forty years, they were born in Cook County, Ill., they told immigrant officials. Their entrance to the United States awaits investigation.



Photo by Underwood

Above: Scoutmaster Samson L. Toplitz, fifty-five, New York, the oldest active Eagle Scout in America, with a challenge cup offered as a prize for the Manhattan Island Troop of Boy Scouts attaining the best record.

A new view of Haifa harbor, as it appears from the summit of Mt. Carmel, is seen to the left.



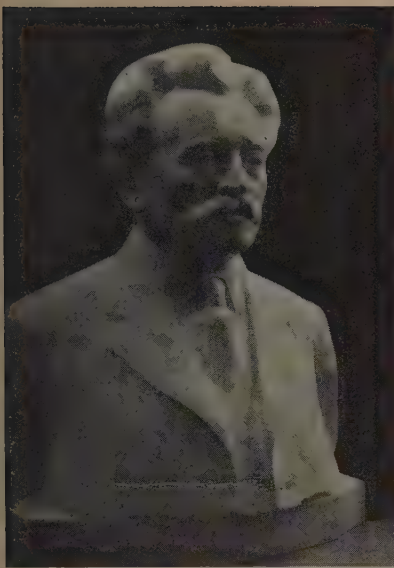


Photo by The Forward

Abraham Cahan, editor of "The Jewish Daily Forward," is immortalized in marble in the National Museum at Washington. The bust, pictured above, is the work of Moses W. Dykaar.



Photo by Underwood

A considerable portion of New York City was on the wharf to greet the Habima players of Moscow when their ship docked last month. The above picture shows the troupe of forty actors returning the greeting.



Photo by American Hebrew

A campaign by Christians to raise a fund for the relief of Jews in Europe was started last month at a meeting in the Cathedral of St. John the Divine, New York. The speakers at the meeting shown in the picture to the left, were (left to right): Major General John F. O'Ryan, Dr. S. Parkes Cadman, Bishop William Manning, Louis Marshall and General John J. Pershing.



Above is seen a group of Jewish peasants in Crimea, former ghetto dwellers, who, with help from their American brethren, have found a new life.

And to the left is the beautiful new Old Folks' Home, at Memphis, Tenn., which is to be maintained largely by District No. 7 of the B'nai B'rith.

In the Public Eye

Nachum L. Zemach



Nachum L. Zemach

THE appearance of Habima, the Moscow Hebrew Art theater in New York last month, evoked new praise for Nachum L. Zemach, its founder and director.

Zemach was only twenty years of age—he now is scarcely forty—when he organized Habima in 1907. He had gone to Moscow from his native Grodno where, as the director of plays presented by his schoolmates, he had become interested in the theatre at an early age. In Moscow he taught school while devoting himself to the group of players who gathered in an attic for the sole purpose of expressing their artistic ideas.

In 1911 Habima felt the persecution of the Czar's government. Hebrew was a forbidden language. Zemach appealed to Stanislawsky and that great director took the organization under his wing. And then a second interruption occurred. The rise of the Soviet regime for a time disrupted all theatrical enterprises. Zemach became a clerk in a bank but after two years reassembled his troupe.

In 1921 Zemach discovered "The Dybbuk," the performance of which has been largely responsible for the rise of Habima to its present eminence.

* * *

Nathan Lampport

NATHAN LAMPORST studied in the great Yeshivah of Russia but when he came to America in 1879 at the age of twenty-three, circumstances compelled him to become a peddler.



Nathan Lampport

was he who organized the first synagogue in that town.

In 1885 he opened a store in Burlington, Vt. There, also, he raised the torch of Judaism among the handful of his co-religionists, for it

Though a student by nature, he proved to be also a good business man. Going to New York in 1896, he founded the Lamport Manufacturing Supply Company which has become one of the largest institutions of its kind in the country. In 1909 he came to the conclusion that he had given enough of his life—he was then fifty-three—to business, and turned his industry over to his three sons. He decided to devote himself wholly to the cause of Judaism.

He is a leader of Orthodox Judaism, president of the Yeshiva of America and for twenty-five years president of the Rabbi Isaac Elchanan Theological Seminary.

Last month Nathan Lamport celebrated his seventieth birthday. More than five hundred prominent Jews of New York City paid tribute to him at a testimonial dinner.

"The Yeshiva is my life and my hope," he said on that occasion.

* * *

Mrs. Joseph E. Friend

INTRODUCING the new president of the National Council of Jewish Women—Mrs. Joseph E. Friend of New Orleans.



Mrs. Joseph E. Friend

Public life is not new to her. She is seen serving as committee - woman from Louisiana on the National Democratic Committee.

And more!

And more!

She has been president of the Louisiana State Federation of Women's Clubs; president of her local Council of Jewish Women; national treasurer of the Council.

An active, serving, busy woman.

Rabbi E. W. Leipziger

AND to another Jew of New Orleans has come a great distinction, also.

The community sought the citizen who during 1925 had performed the most meritorious civic work in New Orleans, in order to present to him a loving cup offered by the Times-Picayune.



Rabbi Emil W. Leipziger

After considering the merits of many worthy citizens, the committee of award presented the cup to Rabbi Emil W. Leipziger of Touro Temple for his untiring zeal in fostering the movement that led to the establishment of the New Orleans Community Chest.

Rabbi Leipziger is Chairman of the B'nai B'rith Social Service Committee. He is a graduate of the Hebrew Union College and the University of Cincinnati, and is a native of Stockholm, Sweden.

* * *

Maurice Bloch

THE politically-minded in New York have turned their eyes in the direction of the political star of Maurice Bloch. It was he who managed the campaign that resulted in the election of Judge Robert F. Wagner, Democrat, to the United States Senate and the defeat of the powerful Republican, James Wadsworth.

Maurice Bloch is minority leader of the Assembly of the State of New

York, was born in New York City, is a graduate of the City College and is a lawyer.

He has been in the state legislature since 1915 and is the youngest man ever to hold the office of minority leader.

He is vice-president of District No. 1, B'nai B'rith.



Maurice Bloch

SIMON of the TAVERN



WINTER has gone. Spring is here, so friendly to fatherless children. With mother I sit in front of our house, her fingers caressing, caressing my scalp.

Is mother aware of the languorous, soothing delight with which her action has thrilled me? She might be doing it on purpose! Or does it seem to her that I am asleep?

But how can I sleep?

Twilight has been stealing slowly upon us. Evening has fallen, playfully, solemnly fallen over our town in the Ukraine.

A bat darts by, flying very low. It returns, with the same unnatural flourish. And I hope it will come again, this time near enough to touch me. For it is well known that a bat rubbing past one in flight is a presage of good luck. And often we stand in the thickening twilight, imploring the bird-beast to strike us. In vain! The bat cares little about bringing boys good luck.

The trees and street-lamps are beset with buzzing May-bugs, which persistently flutter about; the thump of their bodies is unceasing. The bugs fall to the ground. Most horrible is the sensation, should one fall on the bare neck. Brr!

A rustle is heard in the dark. A neighbor has come to join mother. Good-evening — good-evening! How can one help greeting another such an evening in May?

"Where are you going?" mother asks as I stand up to leave.

"To the little office," is my half-sleepy reply.

"Don't come late!"

* * *

THE "little office," for which I was bound, belonged to two men, formerly water-carriers, now partners in forwarding passenger coaches to the nearest railway town.

The place was made inviting by its visitors. Drivers, travelers and ex-soldiers, rough and hardy folk who had known an adventurous day, would meet here and regale each other with tales, true tales, of which the narrator himself was not infrequently the hero.

Approaching the place—it was only

By Robin
Max

a distance-throw from our house—I saw through the dim window that it was now almost crowded. A cloud of smoke screened the men who were sprawling about. I stealthily slipped past the half-open door, hoping that I had not been observed.

It was early, and the story-telling had not yet begun; but the reeking air already resounded with merriment. People smoked with such expertness here, I felt ashamed recalling my own secret, crude efforts. Vulgar jokes, so piquantly spiced one could only gape and despair of ever equaling them, were being exchanged in rapid order.

The tumult gradually subsided, the hubbub of voices dwindling to a mere two or three. There is silence, at last. Then a voice is heard, solitary now, the impressive voice of one who is fully aware of his importance. It starts haltingly, till, certain of itself, it proceeds at a normal pitch through the smoke and heat of the little office.

* * *

"MOST of you knew Simon the tavern-keeper. A fellow this was, with shoulders and arms! On the spot where his fist once struck, grass was no more seen to grow.

"Well, once, before the Jewish New Year it was, Simon, who, for the usual offense of dealing in contraband goods, had just completed a term at the workhouse, was preparing to return home.

"He at first wanted to walk. A few versts—not terrible! And, at the same time, he would have saved himself the few kopecks of the fare.

"But no, thought Simon. Once in a while a Jew may allow himself a little pleasure also, if traveling is such a pleasure. And Simon decided to go by diligence.

"It was in a town not too small,

"A FELLOW
this was
with shoulders
and arms."

nor yet very large. The passengers, who were to accompany Simon, had arrived with their packs and bundles, and were now assembled in the forwarding yard. They sat and waited for the coach to appear.

"Who are the passengers? you will no doubt want to know.

"There are, besides Simon, four other men, an old one and two young brothers, Jews, the fourth being a Christian. In addition, there are two women, one with her son, a boy of seven or eight, whom the mother is taking back home after an operation in the city.

"The Christian, a young fellow, with red hair and hands, his neck be-freckled and ruddy with blood, kept apart from the rest; and now one, now another of the passengers cast furtive glances at him. But he—he



should even wink an eye! In his soiled shirt he sat, like one carved out of oak; and holding a whetstone in one hand and a large folding-knife in the other, he continually sharpened the blade.

"Why does he sharpen his knife so much?" inquired the woman who was riding alone.

"And what concern of yours is it if he does?" asked Simon, who, also sitting somewhat apart, but nearer to the Jews, had been quietly absorbing the scene.

"The woman did not answer, and the rest were silent, too.

"But on every heart lay fear.

"At least we should not perish on the road now, before the holiday," ventured the mother of the sick boy. "For ourselves as for ourselves, but a young child—" She sighed.

"Here Simon said:

"Do not fear. I am here with you yet. If it comes to a test, you are going to see me give an account of myself. Who is this swine, that we should fear him?" His voice seethed, bespeaking a dormant power. "Four men to be afraid of one! A shame, so I live! I could crumple him to dust in my hands all alone. We go—and let there be no more talk of this. I see that you do not yet know Simon the tavern-keeper."

"Thus spoke Simon, and his confident manner and blazing eyes must have heartened the rest. When the diligence, of which Gerasim the hunchback was driver, drew up at the gate, the passengers one by one reluctantly stood up and with their belongings clambered up, Simon last, even after the Christian. The journey began.

"Simon, who had taken a place outside of the hood, next to the suspected red man, had several times tried to engage him in conversation; but that one only answered gruffly and turned away his head. He would cast a glance upon Simon; prepared, Simon would shoot one back; and again the fellow was listless.

"Now suspicion had seriously entered also our tavern-keeper. But afraid he was not. He was rather anxious for something to happen. It was long that he had been in a scuffle, and prison confinement had done him no good. Simon's face glowed and he clenched his fists tight. Had he fallen on the stranger then, he would have torn him to shreds.

"But wait," thought he. "I'll keep an eye on this bird."

"And the tavern-keeper redoubled his vigilance.

"It was after sunset. It had begun to grow dark. Simon had noticed the diminishing light, then evening falling. He even remembered having entered the clearing. But what happened further he did not know.

"He had of a sudden been hurled from a great height. Shouts reached him. Simon lay on the ground, alone, with the coach dashing away at top speed.

"He at once sprang to his feet and started in pursuit, shouting as he ran. The screams of the women came to him mingled with the cries of the men. One had jumped to the ground, while the horses, bewildered, ran into a thicket, and the diligence stopped with a crash.

"Simon came up, out of breath. The Christian, his knife drawn, leaped upon him. Jew and Gentile fell into a grapple.

"The coach had been deserted meanwhile, with the passengers fleeing in every direction and calling for help. But go and expect help in the woods! So they soon all disappeared, and of their voices only an echo was left. Simon, alone, remained to struggle for life.

"The bandit proved to be no mean sort of fighter, and Simon was not long in discovering this. He punched him, and that one punched him back. They bit each other's cheeks and noses, and their oaths mingled as they went rolling over the ground.

"For a while it seemed that Simon would master his man. He held him pinned tight, and though the other was holding him also, he was, of the two, in the better position.

"Then it was that the tavern-keeper again heard the cries of the passengers, the women shrieking unintelligibly and the men shouting to him in advice. He even caught sight of some faces hidden away in the shadow. And with all the breath he could muster, he cried:

"Come on over—I've got him! Help me and we'll bind him."

"But they were all afraid, and none came nearer.

"Now both men were exhausted. But yet, Gentile blood, nurtured on nature and swine! The bandit made another effort, and it might not have availed him; but he managed to regain hold of his knife—that same knife which in the afternoon he had been sharpening there in the yard. And the story was not so jolly then.

"He started to jab and to cut our tavern-keeper in the back. Still the Jew did not give up. He felt the sharp point of the knife, he felt himself weakening. But to the last Simon fought, without emitting a sound, and with the passengers looking on. They must have fled as the bandit stood up and departed in the dark. And for a time thereafter, they still did not venture to the tavern-keeper's aid.

"Some of you may remember the tumult that day when Simon was brought to town, with but a spark of life in him. His wife ran over the streets like one out of her mind. And while the tavern-keeper lay unconscious in the hospital, townsfolk in the market-place and elsewhere in groups, spoke.

"A Jew a devil!" everyone said. "Undertakes to grapple with Machenko!"

"And you know who Machenko was—the terror of the road at that time. And to think that the tavern-keeper had come so near to vanquishing him!

"Rumors soon were current that the bandit had been captured by peasants, and that fully half of the village where he was being retained had joined in torturing him. Then a detachment of Cossacks left town on a mysterious errand. In the afternoon it became known that they had been sent to fetch Machenko; and who was there that did not turn out to see him?

"Machenko, though shackled, was indeed the monster that he had been hailed. He was pelted with stones, but not once did he stir. Some asserted that the bandit was without a nose, and that Simon it was who had deprived him of it.

"The tavern-keeper got well, after he had many times hovered between life and death. Still swathed in bandages, he was present at the trial of his assailant, who was sentenced to four years of hard labor in the mines of Siberia. But Simon was much praised, and not soon was his valor forgotten."

* * *

When I emerged from the little office, mother was no more on the steps. But my brother and sisters were at the gate with their friends. I joined them, and beneath the poplars we stood, while in the distance, over the river and woods, rose the moon. The air was moist, drenched with the nocturnal fragrance of flowers; and only the watchman's rattle thumping away at the end of the town, disturbed the midnight peace of May.

A Great Federation at Work

THE Federation for the Support of Jewish Philanthropic Societies, of New York City, this month successfully completed its annual campaign for funds. The goal was \$4,720,000. Every year the Jews of New York have increased their contribution for their needy brethren and for the communal activities of the city. The latest quota exceeded last year's by \$200,000.

The Federation came into being ten years ago to eliminate the defects of unorganized philanthropy. The city had its thousands of unfortunates, and its additional thousands who were willing to help them. But despite this balance, relief work was ineffectual. The many charitable organizations, by their individual efforts, could not reach all of the potential contributors and, at the same time, were unable to form contacts with all of the needy. Through a duplication of effort on the part of these organizations, some poor received aid beyond their actual needs, while others were entirely neglected.

The Federation, which united many of the separate agencies and removed the necessity for others, is remarkably thorough in its operation. It has reached the highest point of development in the organization of "drives." In the recent campaign, every trade and profession in New York City was represented on a Business Men's Council. There are one hundred and thirty-four such trade and professional groups and each conducts an individual campaign among its members.

Ninety-one institutions are supported by the Federation of which Dr. Sol Lowenstein is director. The work of these institutions necessarily must be described by means of statistics. But between the lines there are countless stories of human appeal, stories that give character and soul to the machine-like operation of the Federation.

The reader can imagine, for instance, the human element of sixteen child-care agencies that come under the supervision of the Federation.

At the Blythedale Home, thirty-three children suffering from tubercular joint disorders or crippled as a result of other diseases, are given treatment. There is the Brightside



SERENITY and comfort are the lot of the inmates at the Hebrew Home for Aged and Infirm, New York City. In the upper picture a group of inmates are having a royal time at a royal game while below is shown an aged couple who are spending their declining years together in happiness at the home.

Day Nursery, which cares for one hundred children under six years of age and serves luncheons to five thousand others of school age. The Summer Home of Brightside provides seven hundred children with summer vacations of two and three weeks each. The Children's Haven gives daily care to sixty-three children whose mothers are incapacitated by illness. The Convalescent Home for Hebrew Children concerns itself with one hundred and twenty-four crippled, anaemic and under-nourished children. The East Side Day Nursery is the daytime home of forty-five children between the ages of three and six. The Fellowship House looks after the interests of seven hundred and thirty orphans who have been discharged from the Hebrew Sheltering Guardian Home. These children are placed in proper boarding homes and are provided with suitable employment.

The Hebrew Orphan Asylum is the "mother" for 1,188 orphans, of whom three hundred and forty-seven are in boarding homes. The Junior League of the Asylum accommodates fifty graduates who have no relatives with whom to live. The Friendly Home and the Ladies' Sewing Circle co-operate in furnishing clothing for the children of the Asylum and in supervising the activities of fourteen girls who have been discharged from the institution.

The Hebrew Sheltering Guardian Society and Home Bureau is in charge of seven hundred and fifty-six orphans.



At the Home for Hebrew Infants, there are three hundred and sixty-four babies. The Jewish Children's Clearing Bureau, which co-ordinates the work of all child-care agencies, every year places eight hundred and seventy-two children in institutions.

This is the statistical story of one group of agencies incorporated in the Federation. It does not tell of the pang that is in the heart of the child who must adapt himself to a new home while his mother is in a hospital; it barely gives an idea of the pathos surrounding the life of the fatherless or motherless child who must adjust himself to normal society. There are many such stories, and still others in the work of the agencies for the care of delinquents that come under the supervision of the Jewish Board of Guardians—The Hawthorne School for boys, the Committee on Field Activities, the Cedar Knolls School for girls, the Lakeview Home for unmarried mothers, and The Shelter for delinquent mothers. In the records of these agencies may be found stories

of boys who have been reinstated in their family homes, of girls restored to their place in society, and of men and women who have been readjusted to the accepted code of social behavior.

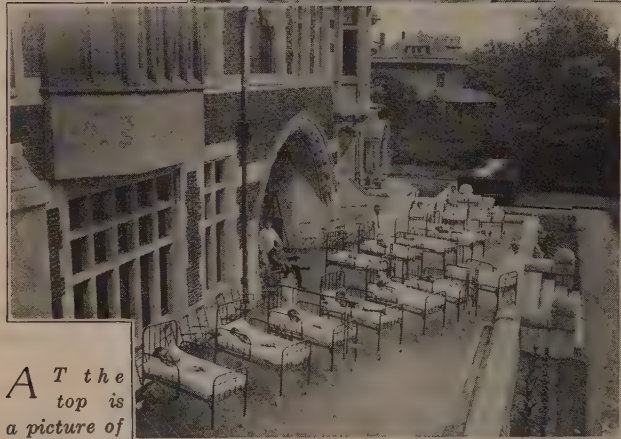
There is another group of institutions that provide education and recreation for the handicapped. Two hundred and twenty-two children receive medical care, education and special training at the Crippled Children's East Side Free School. One hundred and thirty-five are given vacations at the summer home of this institution. The Institution for the Improved Instruction of Deaf Mutes, the first school of its kind in the country, offers instruction to two hundred and forty-three boys and girls. The Society for the welfare of Jewish Deaf maintains clubs with a total enrollment of more than a thousand members who enjoy the privileges of recreational and educational classes. The society also helps the handicapped to become self-supporting.

Much of the fine work ac-

complished by the Federation is carried on through its hospitals. Mt. Sinai, on Fifth Avenue, is the oldest and largest medical institution included within the organization. It contains six hundred and fifty beds.

The Montefiore Hospital for Chronic Diseases has accommodations for five hundred and fifty persons and for two hundred and sixteen additional patients at its sanatorium at Bedford

for Joint Diseases also is housed in a new building. Devoted to the treatment of every variety of deformity, congenital and acquired, it has achieved



A T the top is a picture of a citizenship class at the Educational Alliance.

Center: A class at the institution for the Improved Instruction of Deaf Mutes, which is free to all races and all creeds. Here a Chinese girl is seen enjoying the benefits of modern education with her Jewish playmates.

And in the lower left corner of the page is a view of the Heinsheimer Memorial Home of the Hospital for Joint Diseases, a new member of the Federating group.

a reputation as the outstanding institution of its kind in the country.

A new structure also is on the program of the Jewish Maternity Hospital. Lebanon Hospital, with two hundred beds and subsidiary dispensaries and clinics, completes the hospital group of the Federation.

Extensive as the work of the Federation already described might seem, it is but a small part of the whole. Only brief mention can be made of the Educational Alliance which is a great influence for cultural advancement among both young and old; the Bronx house, the Emanuel Sisterhood, the Ninety-second Street Y. M. H. A., the Y. M. H. A.'s of the Bronx and Washington Heights, the Federation Settlement, the Temple Israel Sisterhood, the Stuyvesant Neighborhood House, the Young Women's Hebrew Association, and dozens of other community houses, centers and settlements.

The United Hebrew Charities is the principal agency through which the Federation conducts its relief work.

On and on this account of the New York Federation for the Support of Jewish Philanthropic Societies might continue. It could tell of the agencies of medical social service, of the Talmud Torahs, of institutions for the technical training of our boys and girls, of the Homes for the aged and infirm.

The Federation's hand—an open hand, a guiding hand—extends into every portion of New York City where help is needed. It lightens the burdens of old age and intensifies the hope of youth.

Hills. Montefiore is a haven for the hopeless, for its patients include those who, because of incurable or protracted diseases, are refused admission to other hospitals.

Beth Israel Hospital is a beautiful, new fourteen-story structure. It provides individual rooms for each patient and its facilities include the most recent discoveries of medical science.

The Hospital

The B'nai B'rith Orphanage at Erie

Children Formerly Sheltered in non-Jewish Institutions Now are Reared in the Jewish Atmosphere of the Home Conducted by B'nai B'rith District No. 3

BEFORE the establishment of the B'nai B'rith Orphanage at Erie, Pa., many dependent Jewish children in New Jersey, Pennsylvania, Delaware and West Virginia had to find shelter in non-Jewish institutions. The only Jewish institutions in the entire area covered by these four states were at Philadelphia, Pittsburgh and Newark.

In order to remedy this deplorable condition, District No. 3 of the Independent Order of B'nai B'rith decided to found a Jewish orphanage. On July 4, 1912, the Jews of Erie presented the District Grand Lodge with a deed for an eighty-five acre farm near their city. By August, 1914, the B'nai B'rith Orphanage, erected upon this land, was ready for occupancy.

Even before the Home was completed, the District Grand Lodge had begun its work among dependent children. The late Rabbi J. Leonard Levy had called the attention of the Lodge to the desperate case of two friendless boys of Pittsburgh who required immediate help. The Lodge, with the assistance of the people of Erie, at once opened a temporary home at Avonia, Erie County, Pa. The two boys and three other children from various parts of Pennsylvania became the first wards of District Grand Lodge No. 3.

The B'nai B'rith Orphanage at Erie today is caring for one hundred and thirty-six children. Many of them come to the Home in an unhealthy condition and entirely lacking in cultural and educational background. By the time they are ready to leave the institution, they are fit, both in mind and body, for the struggle to establish themselves as a part of normal community life. It is to the credit of the Orphanage that during the fourteen years of its existence there has not been one death among the children.

Equally creditable is the fact that the children at the B'nai B'rith Orphanage grow to maturity with a full

To the right is a picture of the living room and below the dormitory of the Erie Orphanage. A bright and happy atmosphere prevails.



The Home has been rewarded for its efforts by the fine record which its graduates have attained. The achievements of every one of the former residents of the Orphanage is a credit to the method of training employed at the institution. While the Home is comparatively

young it already has a large number of alumni who are prominent in their respective communities.

The Orphanage now is constructing an additional building at a cost of \$100,000. To partially defray this expense, the Board of Governors, of which Isador Sobel is president, is planning to raise a \$50,000 anniversary fund.

The new building will contain a synagogue, a gymnasium, an auditorium, a hospital ward and the superintendent's quarters. Those in charge of the construction program are: M. Feuchtwanger, New Castle; Dr. B. S. Polloch, Jersey City; Morris Schaffner, Erie; Isador Simon, Erie; Isadore Sobel, Erie, and Joseph H. Ruben, Pittsburgh.

The children are given instruction in Hebrew and religion. Every year a Bar Mitzvah ceremony is held for the boys, and confirmation exercises for the girls who have completed a required course in religious study.

The academic education provided for all of the children includes four years of high school training. Those who qualify for a higher training are given a subvention after they leave the institution. Some of the orphans are students at Smith College and the University of Pittsburgh, while one girl is in training at a school for nurses.

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The Printed Page

"We Moderns," by Israel Zangwill.
(MacMillan & Co., New York,
N. Y.)



HIS is the last publication of a brilliant thinker, novelist, playwright, and Jewish leader.

The play produced in England and America did not achieve great financial success. While clever of dialogue and replete with brilliant aphorisms, it lacks the dramatic quality necessary for stage and film. Zangwill comforted himself by saying that twenty-five years hence, when the author had passed out of the picture, the world would grant him the adulation that posterity always bestows upon dead genius.

The story is an old one. It is the eternal problem of the ages, that of the rebellion of youth against the authority of age. It pictures the clash of modern youth—self-confident and cock-sure of itself, jazz-loving and full of "complexes," "psycho-analysis," "suppressed desires"—against the conventions of the age. This struggle is epitomized in the figure of Mary. Her philosophy impels her to be contrary to anything that her parents decree. Thus, when she is asked: "Why do you smoke?" she answers: "I only smoke because mother objects."

"Josephus, Vol. 1." (G. P. Putnam's Sons, New York, N. Y.)

THERE is nothing new under the sun," and surely is this true in the history of anti-Semitism, as proved by the above work.

The writings of Josephus, the Jewish historian, who lived during the first century, and who saw the destruction of the second temple, are being re-edited and republished both in the original Greek as well as in the English translation.

In the present volume it is the second part "Against Apion," that is of particular interest to us.

A perusal of these pages shows that the charges against the Jews by Apion of the first century are almost identical with those of Ford of this generation. The former's main accusation is that the Jews foment sedition and that they are descendants of a people of lepers. It again proves that all

anti-Semitism has the same psychological basis, namely, dislike for the unfamiliar and the unassimilated.

It is interesting to note that Apion would have been forgotten totally had it not been for the Jew Josephus who answered his charges and who thereby committed to posterity the name of the very man who had reviled us.

PHILIP A. LANGH.

"Origin of Republican Form of Government in the United States," by Oscar S. Straus. (G. P. Putnam's Sons.)

OSCAR S. STRAUS' "Origin of Republican Form of Government in the United States," in its latest edition should prove a boon to all Jews who take pride in their Jewishness and their Americanism, as well as a rebuke to certain illiberal elements. "Liberty, equality, the fraternity of man and of the people, find in the Torah their only solid base, the unity of the human race," runs the quotation from M. Leroy-Beaulieu in the introductory essay, thus giving the keynote of the book.

Chapter by chapter, the author proves to the satisfaction of at least this reviewer how deeply rooted is the republican form of government of this country in the practices and precepts of Israel. Beginning with the history of the American colonies before the Revolution, he traces the earlyocracy in New England to its rightful source, the Hebrew commonwealth. Mr. Straus shows how the Revolutionary patriots drew their inspiration and culled their examples from the writings of king-hating Israel; the sermons of that period were rich with Biblical analogies. When monarchical tendencies ran high, Gideon's example was pressed upon Washington, that he too might shun the title of king.

The book is an inspiration to any Jew who cares to learn more of the origin of what is best and finest in the institutions of our country.

"History of the Jews," by Ismar Elbogen, Ph. D. (Union of American Hebrew Congregations.)

WE have long needed a history of the Jews to slip between the too lengthy discourses of Graetz and the outline version of Deutsch. The former bores the hasty reader; the latter is useful only to the student who has

a rich background of Jewish information.

Dr. Elbogen's "History of the Jews" fills the want. Beginning with the fall of the Jewish State, his account carries us through the Balfour Declaration. Here and there we wish the learned author had not taken too much for granted; a high school student, say, is seldom prepared to fill in for himself such gaps as we find in the professor's account of the early struggles between Christianity and the mother religion, Judaism. To be sure the *Amhaaretz* has only to read the references at the end of each chapter. But what *Amhaaretz* ever cared to do any collateral reading for himself?

The style is pictorial and vivid, the author's reactions gratefully free from prejudice. The dry bones of history move again, nor does it seem necessary for this historian to "jazz his style" in the manner of some of our modern American writers of Jewish history, in order to hold his reader's attention. Accuracy is not sacrificed for color, yet the volume is anything but dull.

The illustrations and general bibliography are adequate. The preface tells us we are indebted to Rabbi Abraham Shinedling and Miss Elsa Weihl for the smoothly flowing translation of the book.

"Power," by Lion Feuchtwanger. (Viking Press.)

LOVERS of a first-rate historical novel will relish Lion Feuchtwanger's magnificent effort, "Power." It is epic in its sweep, dazzling in color. The tale of the court-Jew, Süß, an actual character in the early Eighteenth Century in Germany, is a stirring and comprehensive picture of court intrigue, through which one catches glimpses of the down-trodden, yet triumphant Wandering People.

The character portrayals from Süß, the hero, to the lowliest Ghetto Jew are superb. The motivation is sure; the background accurate. Above all, it is a thrilling story, holding the reader's attention from almost the first page.

"Power" is worth reading if only for entertainment; as an historical study and a work of art, it is deserving of the highest praise.

ELMA EHRLICH LEVINGER.

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Ephraim Lessing—Emancipator of German Jewry

By Leon Spitz

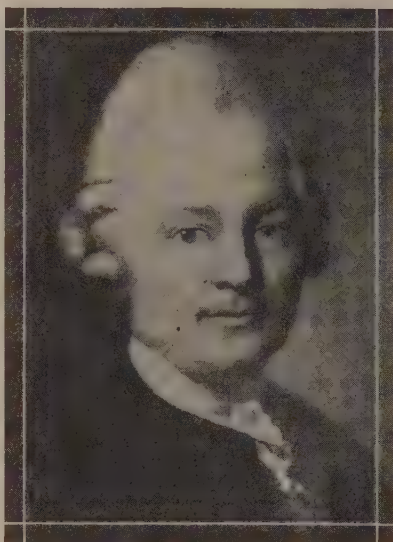


OTTHOLD Ephraim Lessing undoubtedly will be entered in the pages of Jewish history as the champion of German Jewry. The unfortunate and the oppressed ever found in him a ready friend. He was always the implacable enemy of the bigoted. He was warmly attached to Jews and Judaism. He felt honored when he was called upon, while yet a youth, to translate into German some of Voltaire's pleadings against a German Jew named Hirsch, who was involved in a legal trial. The eminent French litterateur and anti-Semite emerged from the litigation in ignominy. Soon after he quarrelled with the gentle Lessing.

Lessing's Jewish friends came from varied circles. One was Friedrich Jacobi, an exponent of Spinoza and a man of great intellectual power. Another was Moses Mendelssohn and a third was Gomperz, the eminent scientist. Gomperz introduced Lessing to Mendelssohn, who was then a clerk in a silk factory owned by one Bernard.

It has been suggested that among Lessing's Jewish friends there may have been brokers who sought to induce the poet and favorite of the Duke to reveal state secrets concerning finance. Yet it is certain that there also were men who needed his assistance and who could give nothing in return save gratitude—men such as Daveson, who was charged unjustly with presenting fraudulent accounts of debts due him from the late Duke of Brunswick. Lessing, convinced of the Jewish broker's innocence, risked the displeasure of his patron, the Duke, and openly espoused the banker's cause. He visited Daveson in prison and when the latter finally had been acquitted, took him into his home to restore his health and raise his dejected spirits.

But Lessing did not restrict himself to just a few Jewish friendships nor to the defense of but one or two members of the race. He resolved early in his career to rise to the position of



Gotthold Ephraim Lessing

champion of the wronged people in Germany. With this purpose in view, he published, among his earliest dramatic works, his comedy, "The Jews." This was his first blow at tyrannical prejudice. He followed with "Fragments," "Erziehung des Menschengeschlechts," "The Laocon," "Nathan der Weise," and other writings which served to usher in an era of liberalism in art, literature, theology, moral philosophy, and racial contacts.

"The Jews"—A Comedy

"The Jews" is perhaps the most interesting of his works—at least to Jewish readers. The lot of the Jews in Germany was a very grievous one. They had to pay toll on their own bodies, as on merchandise, at the gates of Berlin. A heavy fine was levied upon the marriage of every Jew. Jewish children could not walk on the streets of Berlin without being stoned and hooted. Even Mendelssohn, whose genius had helped to make the city illustrious, was compelled, so he tells us, to imprison his little ones in a silk factory throughout the day.

Lessing's drama, in its representation of a noble Jew, who, incognito,

saves a Christian from highway robbers, champions the oppressed race. The prevalent prejudice against Jewry is shown simply but effectively in some of the speeches of the characters. The Baron is prejudiced against the entire race because one Jewish banker, from whom he had borrowed money, had collected twice the amount of the loan. The country clergyman, in the course of a sermon, points out that "God hated them" else "why should twice as many Jews as Christians have perished in the accident of Breslau a short time ago." The knavish servants do not hesitate to charge the Jews with their own crimes. "All of them, without exception, are cheats, thieves and robbers," one of them says. "If you desire happiness and prosperity in this world beware of the Jews more than of the plague." The Jew's servant is horror-stricken at the thought that he has been in the service of one of the hated people, and the Baron, upon discovering the racial identity of his benefactor, can barely control his feelings. "A Jew—cruel fate," he laments. The only one who asks, "What does it matter?" is the unsophisticated young lady who regards the stranger with budding tenderness.

Lessing brought race prejudice into ridicule. To this day the Baron's well-known address to his benefactor is quoted by well-meaning Christians who do not know the purport of the line.

"Oh, how estimable would the Jew be, were they all like you," he says.

"Nathan Der Weise"

Lessing began and ended his dramatic career as an advocate of emancipation of the Jews. "Nathan der Weise" was one of the last fruits of his literary genius. It is generally believed that Moses Mendelssohn, Lessing's friend, was the spiritual model for "Nathan." The play ranks not as a great work of art, but as a powerful piece of propaganda in the interests of liberalism and tolerance. The famed "Parable of the Three Rings," con-

ined within the play, shows that every person may serve God well through the medium of his own religion. The parable, related by Nathan, tells of an aged father who owned a ring which he believed to possess remarkable powers. The father made two others like it and bequeathed one to each of his three sons without revealing which was the genuine ring. The interpretation of the story is that each of the brothers was to strive to render his jewel genuine by embracing in his career the virtues with which the "diamond-ring" was supposed to endow its possessor. The father was God. The three rings represented the three ethical religions—Judaism, Mohammedanism, and Christianity—each of which may prove to be the genuine faith to its sincere adherents.

The play possesses an oriental tranquillity. It contains a dominant ethical and philosophical interest but little artistic merit. It may be a bad drama but it is a noble poem. A writer in the Jewish Encyclopedia maintains that "Nathan" not only instilled in the German people a more tolerant attitude toward the Jews but also stimulated the ethical consciousness of the Jews themselves, who felt impelled to live up to the noble standard which was held before them by their Gentile champion.

Only very recently, George Alexander Kohut published a new edition of the play. In Germany, however, a presentation of the play within the past year was hissed off the stage by Berlin students.

Lessing and Mendelssohn

Mendelssohn, "the little Jew, with his reformed person, stammering tongue, and clear blue eyes, through which looked one of the gentlest, bravest, wisest souls in Germany," was first presented to Lessing as a good chess player. They became inseparable friends. They collaborated on the "*Laocon*," the new criticism of art, which was raised so highly by Goethe, and they pondered together over Spinoza's philosophic system. Lessing introduced his friend into the world of letters by publishing a small book "*Philosophische Gespräche*," of which Mendelssohn was the author. This was done without Mendelssohn's knowledge. Soon, even the Court was eager to know "the young Hebrew who wrote in German."

It was upon Lessing's advice that Mendelssohn wrote a German version of Rousseau's prize essay, "*Discours sur l'Inegalite Parmi les Hommes*." He dedicated this work to "Magister Lessing." It was Lessing, too, who introduced Mendelssohn to the bookdealer, Friederich Nicolai, who later became the Jewish philosopher's lifelong friend.

There is an interesting episode characteristic of the close friendship which existed between Lessing and Mendelssohn. Lessing joined the Masons and, when quizzed by Mendelssohn, refused to divulge secrets of the Order. Mendelssohn cried out indignantly: "What! Have we sought truth together for twenty years and have you now taken an oath not to reveal to me anything you may have discovered?" The German poet intimated to his Jewish friend that these secrets might not be of so great importance as he imagined and, as a result, brought down upon himself the wrath of a prominent Masonic leader.

Lessing—Bible Critic

What we would designate nowadays as the Fundamentalist-Modernist controversy, raged also in Lessing's time. The three schools of theological thought were the Orthodox clergy, the Rationalists, and the Naturalists or Deists. The Orthodox clergy strove for the letter of Scriptures. The Rationalists admitted that the Bible contained a full and final revelation but asserted that the historical material was not necessarily true. The Naturalists held that the Holy Writ was an outgrowth partly of designed imposture and partly of silly superstition. They claimed that study of the Bible could be justified only when its purpose was to expose the falsehood of Scripture.

Lessing inaugurated a new and liberal view of the theological problem in his "*Erziehung des Menschengeschlechts*." As Johann Muller the historian observes, he presented the conception of religion as an educational process and a progressive revelation. He suggested that the Old Testament was intended as a vehicle for conveying Divine Truths to the "chosen people" in its infancy. This was somewhat in line with Maimonides' dictum: "The Torah was given to men, women, and children as well as to the wise and understanding." Somewhere in the Midrash also, it is fitting

to recall, there is expressed a thought similar to Lessing's that Israel was chosen because it was the smallest and weakest of races, a people wholly enslaved and despised, and therefore served best as an instrument through which the power and purpose of the Almighty might best be exemplified. Lessing repeated, too, the stock-in-trade remark of the Bible critics of his day to the effect that Judaism was influenced considerably by the pure Persian monotheism and by the Chaldean and Greek doctrines of the immortality of the soul. He reiterated Philo's thought that the Old Testament clothed much of abstract truth in the garb of allegory. He termed the Bible "a religious primer," attacked the Rabbis for their casuistry or "pilpul," and concluded with the suggestion that the several theological systems are but stages in the religious development of the human race.

The Jewish Debt to Lessing

Lessing's friendship with Jews and his championcy of their race and faith led to all manner of ill rumors concerning his personality. In the minds of a fanatic group he became the incarnation of Faust, who, in Goethe's drama (which was inspired by Lessing), had sold his soul to the Devil. It was maliciously bandied about that Lessing had been bribed by the Jews of Amsterdam to the amount of 1,000 ducats to write "*The Fragments*." His friends feared for his life and, upon hearing of his death, one even voiced the suspicion that he had met with foul play at the hands of some bigot. But thinking and liberal Europe took him to its heart and enshrined his fair memory within its loving gratitude. Goethe said of him: "We lost much in him—more than we think."

Lessing rendered a rare service to Judaism, for he showed to the intellectual world that "Mosaism had its high place among the religious systems of civilization." To German Jewry, he gave freedom, for it was he who, more than anyone else, assisted in opening the gates of the Ghetto, thus affording the Jews access to European culture. He was one of the few who have been styled so beautifully by Rabbinic dictum, "*chassidei umoth haolam*" (the Saintly Gentile Souls). His name will be written in letters of gold among the emancipators of Jewry.

Poets of Revolution

Edelshtadt, Bovshover and Rosenfeld

By Sarah Goldberg



WITH wounds still open and memories dark and horrifying, those of the Eastern

European Jews who were able, fled from the pogroms of 1881 to the bosom of the new world. They dreamed of peace, comfort, freedom. How great their disillusionment when, upon their arrival, they found their friends and relatives living in Ghettos not unlike those of the old home. The dreary, sinister tenement houses, the narrow, dirty streets, the noise, the restlessness, the careworn

countenances of their friends greatly sullied the immigrants' visions of this land of "milk and honey."

The continually increasing number of these Russian and Polish Jews, who were mainly proletarians, added to the misery, squalor, and poverty of the East Side. Problems of housing and, particularly, of employment arose. And as they began to be swallowed up by the factories, the immigrants realized that here in America there was another kind of autocracy that was often far more destructive of the soul than was the Russian. Economic slavery and tyranny ruled them.

It was natural, therefore, that the literature which quickly developed in the East Side should be taken up mainly with the colors and aspects of the new conditions. The original Yiddish American literature of the last two decades of the nineteenth century portrayed the life and problems of the new Ghettos.

Since the process of Americanization among the immigrants was almost imperceptible and since their language remained unchanged, they continued to read the same literature as in the old home. Goldfaden, Shomer and other better writers were to supply them here with reading

matter similar to that which they gave them in the past. But soon, a newer, more distinctive and representative element crept into the American Judeo-German literature.

This literature was less spontaneous, less literary, and more didactic and propagandistic. Thoughts, actions, and ideas were free, here in America. And the new problems of life were irritating, especially to the small group of "intelligentsia" and young Maskilim among the new immigrants. So they set to work, probing into the systems, philosophies, and existing conditions. They found much that was wrong and many fallacies inherent in the organization of society. And these young radicals and malcontents began a campaign of revolution against the existing order of things. The East Side swarmed with Socialist and Anarchist groups and their various literary organs.

Soon the weeklies and dailies that were born over night, and sometimes as quickly died, began to publish articles on political economy, economic and political rights, and on social, religious, and ethical theories. There arose a school of writers who were absorbed with the newly-hatched propaganda and ideals.

Some of these writers had originality and talent. These were the writers who brought some lasting contribu-

tions to Yiddish literature. Of the poets of the last decades of the century, Edelshtadt, Bovshover, and Morris Rosenfeld were the most representative, literary, and imaginative.

The life and ideals of David Edelshtadt reflect in miniature the small group of the Russified Jewish intelligentsia who were a part of the new inhabitants of the American Ghettos. His early poems were in Rus-

sian. He had considered the Yiddish language a temporary dialect, unworthy as a literary medium.

The disaster that befell his people in the early eighties drove Edelshtadt to the shores of America where he, too, worked in the sweat shops. The economic stress and misery of the working classes made him a confirmed anarchist.

Life as Edelshtadt saw it, was sad, sorrow-laden, a perpetual struggle for bread. Though he possessed a poetic yearning, he was unable to write of nature and beauty except in comparison with the life of misery of his comrades. Among all his poems, there are only two songs of spring and in both of these he cries that he cannot see the beauty of spring—the song of the nightingale is not for him when he views the suffering and privations of God's children. He must sing of storms, of frosts, and of tyranny. But his hopes are fervent for the coming of the workers' spring—then will his songs be joyous.

In "Nature and Man," one of his most perfectly constructed poems, Edelshtadt begins:



*WIE sol ich, Brides, freihlich
singen;*

Wen Hass un Krieg is iberal?

*Es scheint mir tiefe Schmerzen
klingen,*

Oich in'm Lied von der Nachtigal.

How shall I merrily sing, Oh
brethren,

When hate and war are everywhere,
It seems to me sharp anguish re-
sounds,

E'en in the song of the nightingale.

Nature, the poet says, cannot be
happy when men sorrow. Bloody
tears are hidden in the brilliant, ruddy
rays of the sun. Nature sees how her
children have darkened her world and
she sheds pearly tears. The moon,
stars, and sun grieve; mournfully
cries the nightingale. Their sad
songs, Edelshtadt writes, echo in his
heart. Do his brethren not know that
nature made the world for life and
happiness? The world was given to
man free and now he has enslaved it,
sold not only himself but nature as
well. In the last stanzas, Edelshtadt
the revolutionary rather than the poet,
cries that the hero is now he who
can hold his brothers in bondage;
republics are free only in name. And
he exhorts: "Awake, I call to thee,
wake up my enslaved brothers, wake
up and come into your own. Then
will nature once more sing sweetly
and life will be beautiful."

Even in a poem on "Immortality,"
which for its sheer beauty and poetic
value is rare among his writings, the
poet cannot forget the drudgery of
the working classes. He chants beau-
tifully on immortality and calls life a
large chain of black and white in
which life and death are the links.
In nature life and death are inter-
mingled; here crawls a poisonous
worm near a brilliant flower. And
trees, bringing forth bitter herbs,
stand beside stones which emit a life-
giving force. In the last stanza, he
ecstatically exclaims that he thinks
the bones of the martyred social revo-
lutionists will grow into a beauteous,
vitalizing tree.

Most of Edelshtadt's poems, how-
ever, are dedicated to the various
phases and problems of his political
theory—to Anarchism and the people
who are to benefit by it. There are
poems entitled "The Socialists," "To
Battle," "To Struggle" and "Philo-
sophic Revolutionists." Many poems
bemoan the dreariness of the tene-
ment houses, the plight of children
working in factories, and of mothers
with starving children. In fact his
poems embrace all of the pathetic

outgrowths of the sweat shop system
and of the injustices of the "boss."
But the majority of these composi-
tions lack poetic movement and seem
to have been written because Edel-
shtadt was an Anarchist rather than a
poet urged by an inner, creative force.

Since, by political and social theory,
the poet neither believed in nor be-
longed to any creed or nation, he felt
no particular love for the people from
whom he sprang. Of his three poems
to the Jews, one attacked the Ortho-
dox Jews for their bigotry. And in a
pretty poem, "The Delivery from
Egypt," he writes of the Jews of old
who were held in bondage by the kings
of the land of pyramids. The little
nation worked from cradle to grave
kneading clay and laying bricks and,
were it not for a great hero who
appeared in the land, the Jews would
have perished long ago. Once more
they are enslaved by a Pharaoh. But
now they must be their own heroes.
They must free themselves.

The following are three of Edel-
shtadt's most impassioned poems:

AWAKEN

*WIE lang, Oh wie lang wet ihr
bleiben noch schlafen*

Un tragen die schendliche keit?

*Wie lang wet ihr glenzende reicht-
himer schafen*

Far den wass berocht eier broit.

How long, Oh how long shall ye
still remain slaves,

And wear the chains of shame.

How long shall ye create glittering
wealth

For those who rob ye of your bread.

MY WILL

*OICH in mein keiver wel ich
heren*

Mein freies lied, mein shturm lied;

Oich dort well ich fergisen trehren

Vor dem fershklafte krist un id.

And in my grave shall I hear

My free song, my storm song.

And there too shall I shed tears

For enslaved Gentile and Jew.

MY LAST HOPE

*I N shturm un kampf iss mein
jugend verschwunden,*

*Von liebe, von glick hab ich kein-
mal gewust.*

*Nur bitere trehren un blutige
wunden*

*Haben gekocht un gebrent in mein
brust.*

In storm and strife has my youth
vanished

Of love, of happiness I never knew.

Only tears bitter and wounds gory

Boiled and burnt within my breast.

At an age when life is most desirable,
before his thirtieth birthday, Edelshtadt died. He was an assiduous prop-
agandist and organizer even when he
worked in the factory. Later he edited
the newspaper of his political party,
often working without pay. His songs
to his proletarian brothers were greatly
loved. The masses sang and read them
and cried over them with tears of hope.

* * *

I BOVSHOVER, a contemporary of
Edelshtadt, was also a poet of
revolution. He, too, interpreted exist-
ence in terms of strife and economic
slavery. More of an individualist, his
poems lack the fervor, conviction, and
impassioned idealism that were char-
acteristic of Edelshtadt's work. And
the echo of the ego, of the self in Bov-
shover's poetry, brings his poems closer
to the popular themes of the poets.

Bovshover wrote odes to tailors, shop
workers and to men and women slaving
at machines.

However, the young poet was closer
to nature than to his own economic
group, so that his works contain the
usual songs of poets. Bovshover wrote
poems on love, childhood, days, flowers,
stars and spring. And in these poems,
there is a deep consciousness of the in-
dividual's kinship with humanity at
large. In Edelshtadt's works, the
interpretation of life and nature in
terms of social revolution and economic
drudgery is emphasized.

There is very little of perfection of
style or thought in the poetry of Bov-
shover. The construction and general
poetic swing of his compositions are as
unformed and blurred as the life of the
young poet. For Bovshover wrote his
poems before he was twenty-five, while
his mind was failing. He had hardly
reached maturity when Fate forced
upon him a living death, a life more
awful than that of the sweat shop
workers which he so deplored.

* * *

THE poet who most truly felt and
understood the spirit of the re-
signed, discontented masses of the East
Side was Morris Rosenfeld. Rosenfeld
was not a propagandist, party revolu-
tionist, or theorist. He tried to under-
stand oppressor and the oppressed, the
radical and the orthodox, the rich and
the poor. And he wrote poetry, not to
effect reform, not to exhort, but because
he had to express himself.

Before his time, popular Yiddish
poetry consisted mainly of couplets and
rhymed prose rather than true poetry.
Rosenfeld was one of the first poets to
show the possibilities for word imag-

ery, song, and perfect rhyme in the pure, unmixed dialect.

Like the masses whose spiritual embodiment he was, Rosenfeld worked in sweat shops a great part of his life. His poems were often composed while he sat at his machine, or when, with needle and scissors in hand, he seemed to be absorbed in his work. Therefore he understood and sympathized with the men and women who, silent and as pale as shadows, sat about him. And all of the bitterness, disillusionment, sorrows, and doubts of these people reverberated in the poems of Rosenfeld. He portrayed the ugly reality of their lives in vivid, deeply emotional strains, despite a frequent neglect of poetic form. But often the poet surmounted his colorless, unpoetic subjects and wrote beautifully of the very drabness and gloominess.

Thus in "Die Sweat Shop," he cries:

*ES rauschen in shop asau wild
die machinen
Aas ofmtal fergess ich in rausch
das ich bin.
Ich wer in dem schrecklichen tumult
verloren.
Mein ich wert dort botel, ich wer
a machine.
Ich arbeit un arbeit, un arbeit ohn
cheschbein.
Es schaft sich, un schaft sich, un
schaft sich ohn zahl.
Für wass? un für wemen? ich
weiss nit, ich freg nit. . . .
Wie kommt a machine zu denken
amahl.*

The machines in the shop roar so wildly
That oft in the noise I forget that I am.
I become lost in the awful tumult.
My ego is lost there, I become a machine.
I work and work and work without figure.
There is creating and creating and creating without count.
What for? and for whom? I know not, I ask not.
How can a machine think even at times.

And again, in the first stanza of "My Place of Rest," he exclaims:

*NIT such mir wo die vogel singen
Gefinst mir dorten nit mein
schatz.
A schklaf bin ich, wo keiten klingen
Dorten is mein ruhe platz.*

Seek me not where birds are singing
Thou shan't find me there my dearest.

A slave am I where chains are ringing.

There is my place of rest.

Here again one really feels the bleeding heart not only of the sorrowing poet but also of the thousands of his comrades.

In their new environment, the immigrants scarcely enjoyed the little pleasures of home life so dear to them. The factory systems took them away early in the morning when their families were still asleep and returned them exhausted, late in the evening when their children were already in bed. So when Rosenfeld composed "My Little Boy," a lullaby for factory fathers, the song re-echoed in the hearts of thousands of men. And the poem became very popular, sung by harassed parents with tears in their eyes and sorrow and longing in their voices. With Rosenfeld, they sang:

I HAVE a darling little boy,
A little son divine.

Whene'r I see him in my joy
The universe is mine.

But only rare is the delight
To find him still awake.

I always see him in the night
For I am up at break.

He continues to sing of the factory which takes him away at dawn and returns him weary at night. His pale wife leads him to the child's crib and whispers to him of the cleverness, the sweetness and the joy of the child. The father stands silently beside his little son. He yearns to caress him, to play with him. But the child is asleep.

Perhaps more keenly did Rosenfeld feel for his race than for the working class. His love for his people was profound and stirring. He wrote many fervent, inspired poems of the glory of his nation's past, of the splendor of its ancient home, of its sad present and hopeful future. He wrote several moving poems on old men zealously studying their beloved books, of the sad beauty of the congregation at prayer, of the ecstatic devotion that permeated the synagogue during the Holy Day services. He also wrote several lyrical poems on the heroic and romantic figures of the Bible—Judith, Shulamith and others.

Among his best poems on nationalism are, "Into Exile" and "Our Ship." The former tells of the adversities of his people and begins:

WITH the Wanderer's cane in hand,
Without a home, without a land,
Without a relative or friend,
Without a place to stand.

He continues to bemoan the tragedy of the endless exile, the tragedy of a people who have no present and little future.

The poet compares our nation to a ship that is forever sailing over many a stormy sea. In the first stanza he sings:

MANY are the ships that succumb,

And that do not reach the shore.
But our ship is bold and certain,
Altho dangerous is its road.
It mocks at the fiercest storms
And at oceans wild and deep.
Our ship is strong and lasting
Our ship, the firm ship.

On many oceans has our ship glided.
Upon the Red, Dead, and now upon the Dark Sea. Each wave pounds it. But our ship sails on majestically. Ours is no armored battleship, yet the fiercest fires have not harmed it. And no wonder, for the captain of our ship is old and experienced. He knows each ocean path. It will not be long until he will bring it to port.

Rosenfeld also wrote many lyrical poems, some of which are perfect in form and beautiful in imagery and thought. He wrote of nature with greater love and understanding than the other poets of his group. Some of his lyrical poems are in a light, romantic strain, as for instance:

ICH sing für keinen, ich sing nor für ihr.

Fü ihr, mein gelibte, die teirsste mir.

Was art mir die welt mit ihr kowed un gold.

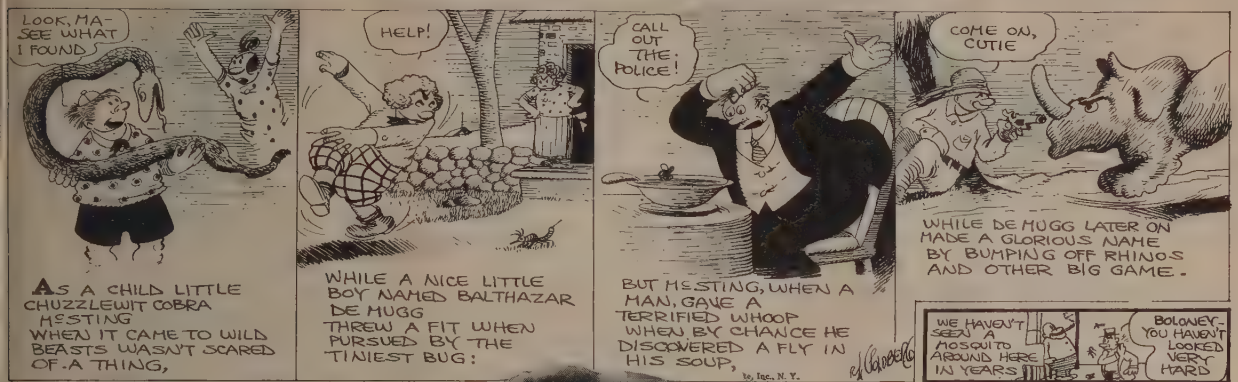
Mein lied is für der, waas mein herz hat ihr holt.

I sing for no one, I sing but for her
For her, my beloved, the one I adore.
What care I for honor, what care I for gold.

My song is for her to whom my heart is sold.

Edelshtadt and Bovshover represented small groups of the New York Ghetto. Rosenfeld stood for the whole of that complex, yet singularly united community. More of an artist and poet than the others, he was able to feel more sensitively the pulse of his people and to probe into souls that were lonely and lost in a great and free world.

Glorifying the American Boob!



By Ben Don Zevi

WHO writes satires nowadays? The truth of the matter is that literary satires are appearing with decreasing frequency. To be satiric in literature requires a sort of philosophic detachment allowing for the slow gestation of the satirical work. Life today has made such an attitude very difficult of attainment. We are all too hurried to settle down to the calm of analytic thinking.

As a substitute for the literary satire, there has developed a new art which is swift, sharp and easily comprehended. It is the art of the caricaturist. Frueh, George Herriman, the genius who created Crazy Kat, Art Young, Ralph Barton, William Gropper, the recently discovered Mexican, Covarrubias, occasionally Milt Gross of "Nize Baby" fame—these are the present-day prototypes of the men in the eighteenth and, to a lesser degree, in the nineteenth century who wrote with a pointed pen.

Pioneer and, to this day, outstanding among the new school of satirists is Ruben Lucius Goldberg, popularly known as "Rube Goldberg." Goldberg's work can well be called Glorifying the American Boob. He has found the American boob, the ne'er-do-well, the meaningless, petty, insignificant little man in the community and has made him his hero. In the America that has produced, in Gilbert Seldes' happy phrase, "the seven lively arts," and that has sprawled its husky, brawling individuality across the spectacle of life, Goldberg is a force. He is a force because he has detected "drama" in a distinctively American product, and a lowly product at that. In addition, Goldberg is important because he has succeeded in injecting a



Ruben L. Goldberg

considerable element of the satirical into his odd creations.

Many will remain skeptical when I say that Goldberg is a satirist. They look at what he has done. He has created "Boob McNutt," "Crazy Inventions," "Mike and Ike—They Look Alike," "Life's Little Jokes," "Foolish Questions," "People Who Put You to Sleep," "I Never Thought of That." On the surface they convey nothing except a loud silliness. But a more careful scrutiny perhaps will reassure the person who insists that Goldberg is a clown and no more.

Let us take his creations one by one.

In his "Foolish Questions" we learn that Goldberg is skeptical as to the value of a modern school education. Himself a college graduate, he can stand up boldly and declare, with H. G. Wells, upon the inherent uselessness of a college education.

To Goldberg modern education has two weaknesses. It is either too scholastic or too limited. The scholastic asks, with a disarming naivete: "How many angels can dance on the point of a needle?" Goldberg has one of his quaint characters ask a question which is equally foolish but likely to be heard in the corridors of school and in the home. Another aspect of modern education, the reverse of the scholastic, is that it has limited itself to turning our "products"—clerks and real estate men and boosters and advertisers. Goldberg is aware of it, and he satirizes it when his characters ask their "foolish questions"; foolish, because they are far removed from humanist interest; foolish because they come from people who see a part of life and expand it to a size sufficient to blot out the whole of life.

Now consider his "Life's Little Jokes!" This is a Goldberg strip showing several "impossible" faces and describing them and his story by means of crude jinglets. The following will illustrate his style:

EUSTACE TENNYSON

Byron Macrae

Was always a student;
He never would play.

While Thomas MacTavish
Never missed a call
To run to some alley
And swat at a ball.

Now Eustace is no more
The student who thinks;
You always can see him
At "work" on the links.

While Tommy MacTavish
Has grown to be fat,
And no more can handle
A ball or a bat.

Goldberg here is the ironist. He shows us life's queer quips. It is putting into cartooning what Bobbie Burns said: "The best laid plans of mice an' men gang aft agley and lae us naught but grief and pain for promised joy."

His strip "I Never Thought of That" is equally simple. People are known for that habit of just "not thinking of that." People more than once involve themselves in hyperbolic discussions which lead to "I never thought of that." This insight into people's weakness, into the laughable and forgivable weakness of *Homo Sapiens*, made, in the last century, the author of "The Pickwick Papers."

"People Who Put You to Sleep" is a less subtle comic strip. But even here, the comic artist succeeds in injecting satire into his work. The intent is obvious but the satire is there none the less. And, be it noted, in poisoning his pencil against the vast army of the world's bores, Rube Goldberg is following directly in the steps of his eighteenth century predecessors. For in the gay Restoration and Queen Anne periods, all sins were forgiven—some were even metamorphosed into virtues—except the sin of becoming a bore.

From his strip, "People Who Put You to Sleep" to the other comic feature, "Crazy Inventions," there is a broad leap. Here the artist shows a remarkable grasp of his weapons. "People Who Put You to Sleep" is light satiric banter. The artist's strip, "Crazy Inventions" is a tirade against society, against the brass age, against all materialism and machinery. It is an indictment against a world which worships the machine, which is ready to substitute any inferior product of steel and wires for the gentler results of hand-labor.

Goldberg shows you elaborate inventions. The cartoon reproduced below illustrates his idea.

It is a colossal *reductio ad absurdum*. It points out vividly that dreadful slavery into which modern civilization is plunging, slavery to the machine, the slavery against which we were warned by wise old Samuel Butler in his books on Erewhon.

Mr. Goldberg's comic, "Ike and Mike—They Look Alike," is obviously a satire on the standardization of life. Here are two ne'er-do-wells, carrying on their meaningless escapades, day after day, and always in the same way. The two look alike, they speak alike, they behave alike. Standardization is complete. The levelling force has succeeded in flattening out the multitudes of Mikes and Ikes into one layer of soulless "pancakes."

But it is in his "Boob McNutt" that Goldberg achieves his greatest success. In Boob, he has a consistent fool whose satirical meaning is always clear even if the satire itself never rises to the devastating heights of "Crazy Inventions."

Boob is a fool. Boob is a ne'er-do-well. Boob is a helpless wight always getting into scrapes and always completing the day by nursing his wounds. Goldberg's humor in this strip is of the variety best described by the German "galgenhumor"—the humor of the gallows—the laugh of the defeated fool, not of the successful rogue. In Boob, his creator has made a damning estimate of our life. He glorifies and toys with Boob only to show up the heartlessness into which society has fallen.

Boob is a fool; he is a ne'er-do-well. But he is a fool only because the people around him are hard-hearted. Boob would prefer to pause at the roadside; he forgets that in this world of helter-skelter and "hurry-em-up," he who hesitates is lost, that the pleasant meanderer is always beaten. Boob's foolishness

consists of halting in the midst of a business trip to console a lost child, or to chat with a tramp, or to listen to the confidence of a wandering yokel. The result is always disastrous to Boob. He must be taught that we no longer can pause, or be kind, or show endearments.

* * *

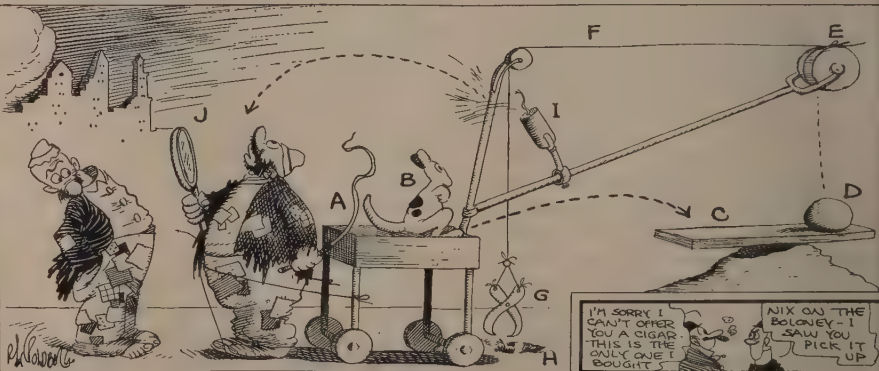
THE story of the man who glorified the American boob is of some interest. Rube Goldberg was born in San Francisco forty-three years ago, on July 4. Luckily, as he puts it, he "had chosen congenial parents." Rube found his talent at an early age and began developing it. Even his academic degree, received from the University of California, was unable to kill his gifts of cartooning—and lampooning. Strangely enough, he was content, even after graduation, to hunt up a lowly job on the San Francisco Examiner—a job where he had a chance to do his cartoons. Later he joined the staff of the Bulletin and when T. A. Dorgan, the now famous "Tad," quit the Bulletin, Goldberg took his place.

From that time, he began to turn out the cartoons that have earned him fame and that have given him a public wherever newspapers are read. I am told that even in Copenhagen, a magazine features his cartoons.

When he was twenty-three, Rube came to New York and joined the staff of the Evening Mail. Recently Hearst got him and he now is running his weekly comic "Boob McNutt" as well as his daily strips.

Goldberg's energy seems inexhaustible. It spurts out of him like tongues of flame from a furnace. He is full of his ideas. He sees shams and he hates them; and, being an artist, he satirizes them, as strongly as ever Juvenal satirized the Roman ladies.

TRAMP SNAPS WHIP (A) AGAINST BABY KANGAROO (B) WHICH JUMPS TO PLANK (C), CAUSING COBBLESTONE (D) TO FLY UP AND GRAZE SURFACE OF CYLINDER (E) - CYLINDER ROTATES AND WINDS STRING (F), CAUSING PINNERS (G) TO CONTRACT AND LIFT CIGAR BUTT (H) - AS SHOULDERING CIGAR BUTT TRAVELS UPWARD, IT LIGHTS FIRECRACKER (I) WHICH GOES OFF AND SHOTS BUTT IN DIRECTION OF TRAMP-TRAMP WHO HAS STUDIED JUGGLING, USES MIRROR (J) AND CATCHES CIGAR BUTT IN MOUTH - THE NEXT THING TO DO IS TO GET THE KANGAROO BACK TO BE READY FOR THE NEXT CIGAR BUTT.



"Crazy Inventions"

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EXAMINE the extra-wide, Semi-Flat Tread which gives complete road contact at deflections as low as five per cent. It is a quick-grip tread that does not sing nor cause rumbling. The rubber is tempered by a special Dayton process that adds miles of service to every Dayton tire. Ask the Dayton dealer to point out the other exclusive Dayton features.

AND in case your wheels are not built for balloon tires, do this—ask the Dayton Dealer to show you a Dayton Thorobred Cord—the pioneer low air pressure tire for the large diameter wheels. It, too, is a tire that combines the features of comfort with the safety, long mileage and proven dependability of Dayton construction.

BY all means see the Dayton dealer. Before you buy tires learn the advantages of Dayton construction.

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Dayton Stabilized BALLOONS

When writing to Advertisers kindly mention the B'NAI B'RITH MAGAZINE.

News of the Lodges

AS part of the B'nai B'rith Wider Scope program of cultural advancement, lodges will be urged to arrange meetings in commemoration of the two hundred and fiftieth anniversary of the death of Baruch Spinoza, which occurs on February 21st. These meetings will be featured by addresses and papers on the life and works of the great Jewish philosopher.

* * *

WITH the assistance of the B'nai B'rith Lodge of Lima, Ohio, and the Union of American Hebrew Congregations, a Jewish Student Congregation has been organized at Ohio Northern University, Ada, Ohio.

The students meet for services every Thursday night.

* * *

D. SOLIS COHEN, of Portland, Ore., honorary member of the national committee of the B'nai B'rith Wider Scope campaign and a prominent figure in all activities of the Order, was honored by his Lodge last month when his portrait was unveiled in the B'nai B'rith building at Portland.

For more than half a century Mr. Cohen has been devoted not only to the cause of B'nai B'rith but to all Jewish cultural, spiritual and philanthropic movements.

* * *

A STIRRING appeal for support for the new building program of the Jewish Orphanage of Erie, Pa., was made by Isador Sobel, president of the institution, in an address last month before Pittsburgh Lodge and its Ladies' Auxiliary.

Mr. Sobel surveyed the good work of B'nai B'rith at the Erie Orphanage which is partially maintained by District No. 3 of the Order.

Pittsburgh Lodge and Ladies Auxiliary at their December meeting paid solemn tribute to the memory of A. J. Sunstein. Mr. Sunstein was an exemplary member of the Lodge and a leader of all Jewish endeavors in the community.

* * *

A PERMANENT exhibition of art works at the B'nai B'rith Community House, Detroit, is sponsored by Pisgah Lodge, of that city. The paintings and drawings are the work of members of the Artists' Club which meets at the Community House.

IN observance of their twentieth wedding anniversary, Mr. and Mrs. Oscar Leonard, of St. Louis, presented a parcel of land in Palestine to the Jewish National Fund.

Mr. Leonard is nationally prominent in B'nai B'rith work.

* * *

THE B'nai B'rith Lodge of Sacramento, Cal., has inaugurated a movement that looks to the construction of a community center in which all Jewish activities of the city will be housed. Temple B'nai Israel and the Mosaic Law Congregation are co-operating with the B'nai B'rith Lodge in this endeavor.

* * *

ONE of the largest gatherings of B'nai B'rith ever held in Bridgeport, Conn., was a reception tendered by Abraham Lodge last month in honor of the return from Europe of Brother Jacob B. Klein, Past President of the Lodge and Chief Justice of the Court of Appeals of the Order.

In an address, Brother Klein told of the activities of B'nai B'rith in England and of Jewish conditions in France, Switzerland and Italy.

Brother Klein is chairman of the Sixtieth Anniversary Committee of Abraham Lodge.

* * *

THE first winter session of Camp Tawonga, conducted at Cisco, California under the joint auspices of San Francisco Lodge and the Y. M. H. A., was held for a period of one week, beginning December 27th.

The boys were housed in a cabin which they constructed for themselves during the summer.

* * *

A NEW era of B'nai B'rith activity was inaugurated in Muskogee, Okla., at a "Greater Enthusiasm Dinner" and meeting held by the local lodge last month.

The renewed vigor of the Muskogee Lodge is the result of an address delivered in that city in November by Maurice Hirsch, of Houston, Texas, First Vice-President of District Grand Lodge No. 7.

* * *

BETH Zur Lodge No. 84, of Mobile, Ala., celebrated its sixtieth anniversary November 23rd. Ceremonies were held in Temple Shaarai Shomayim.

The principal address was delivered by Rabbi Louis Binstock, of New Orleans, who spoke on the subject, "Is There a Jewish Problem?" Other speakers were Leopold Strauss, of Montgomery, President of District Grand Lodge No. 7, and Leon Schwarz, of Mobile, Past-President of District No. 7.

* * *

M. BLUMBERG, of Dothan, Ala., has given four new members to Emanuel Lodge No. 103, Montgomery, Ala. They are his sons. An object of interest is a check, reproduced in facsimile by Emanuel Lodge, which is in payment for the memberships of Mr. Blumberg and his four sons, and on which the names of the five men are listed.

* * *

THE Ohio State Lantern, the students' publication of Ohio State University, devoted a leading article recently to the performance of three one-act plays by the Hillel Foundation.

The Lantern reviewer was lavish in his praise of the Hillel dramatic work.

* * *

A RECENT issue of Outlines of Jewish Current Events which is published monthly by Ben Rosen, of Philadelphia, was devoted to the work of the B'nai B'rith Hillel Foundations.

The outlines are based on news items in the Jewish Daily Bulletin.

* * *

THE B'nai B'rith Lodge of Vancouver is the sponsor of a movement to erect a Jewish community center in that city. The Jews of Vancouver recently raised a fund of \$10,000 for this enterprise.

* * *

A GOLF tournament conducted for members of El Paso (Tex.) Lodge has served to increase attendance at local B'nai B'rith meetings. Younger members, especially, were attracted to the work of the Lodge by the sport event.

* * *

ROTARY CLUB members of Montgomery, Ala., acclaimed an address on B'nai B'rith work, recently delivered by Leopold Strauss, president of District No. 7, one of the most interesting ever heard at their meetings.

Mr. Strauss told of the philanthropic, educational and cultural activities of the Order.

Cantilever Stores

Cut this out for reference

Albany—45 Columbia St. (cor. N. Pearl)
 Alhambra—355 Hamilton St.
 Altona—Bendheim's, 1302-11th Ave.
 Albany Park, N. Y.—R. Byrne, 421 Cookman Ave.
 Asheville—Pollock's, 39 Patton Ave.
 Atlanta—126 Peachtree Arcade
 Atlantic City—2019 Boardwalk (near Shelburne)
 Auburn, N. Y.—Dusenbury Co., 95 Genesee
 Baltimore—316 North Charles St.
 Bangor—John Conners Shoe Co.
 Birmingham—Parlor City Shoe Co., 37 Chenango
 Birmingham—319 North 20th St.
 Boise—The Falk Merc. Co.
 Boston—109 Newbury St. cor. Clarendon St.
 —Corra Chandler Shop, 50 Temple Pl.
 Bridgeport—1025 Main St. (2nd floor)
 Brooklyn—14 Hanover Pl. (at Fulton St.)
 Buffalo—441 Main St. (above Chippewa St.)
 Burlington, Vt.—Lewis & Blanchard
 Butte—Hubert Shoe Co.
 Cedar Rapids—The Kilian Co.
 Charleston, W. Va.—John Lee Shoe Co.
 Charlotte—228 North Tryon St.
 —142 N. State St. (3rd floor Butler Bldg.)
 Chicago—1050 Leland (near Broadway)
 —1818 Cottage Grove Ave. (Woodlawn)
 Cincinnati—The McAlpin Co.
 Cleveland—1785 Euclid Ave.
 Colorado Springs—Woolf Shoe Co.
 Columbus, O.—104 E. Broad St. (at 3rd)
 Dallas—Medical Arts Bldg., 1717 Pacific Ave.
 Danville, Ill.—F. P. Meyer Shoe Co.
 Davenport—M. L. Parker Co.
 Decatur—Raupp & Son
 Denver—224 Foster Bldg., 16th and Champa
 Des Moines—W. L. White Shoe Co., 566 Walnut
 Detroit—2038 Park Ave. (at Elizabeth St.)
 Dubuque—J. F. Stampfer Co.
 Duluth—187 West First St. (near 1st Ave. W.)
 Elkhart—258 North Broad St.
 Elmira—C. W. O'Shea, 146 W. Water St.
 Erie—Weichler Co., 924 State St.
 Evanston—1627 Sherman Ave. (opp. Post Office)
 Evansville—318 So. 3rd St. (near Main)
 Fargo—Hall-Allen Shoe Co., 107 Broadway
 Fitchburg—W. C. Goodwin, 342 Main St.
 Fort Wayne—Mathias App's Sons, 916 Calhoun
 Fresno—Cooper's, 1221 Fulton St.
 Grand Rapids—Herspolzheimer Co.
 Greensboro, N. C.—Robt. A. Sills Co.
 Groveland—Pollock's
 Hagerstown—Bille's Shoe Shop, 11 Potomac St.
 Hamilton, Ont.—8 John St., North (at King)
 Harrisburg—217 North 2nd St.
 Hartford—Trumbull & Church Sts.
 Hawthill—Bennett & Co., 49 Merrimack St.
 Holyoke—Thos. S. Childs, 275 High St.
 Houston—265 Gulf Bldg. (take elevator)
 Huntington, V. Va.—Bradshaw-Deleh Co.
 Indianapolis—L. S. Ayres & Co.
 Itasca—Rothchild Bros.
 Jacksonville, Fla.—24 Hogan St. (opp. Seminole Hotel)
 Jamestown, N. Y.—317 Main St.
 Jersey City—Bennett's, 411 Central Ave.
 Johnston, Pa.—E. Zang, 530 Main St.
 Kalamazoo—The Bell Shoe House, 124 E. Main
 Kingston, Mo.—360 Union Bldg., 11th and Walnut
 Kingston, N. Y.—E. T. Stelle & Son, 312 Wall St.
 Knoxville—Spence Shoe Co., 415 Gay St.
 Lancaster, Pa.—Watt and Shand
 Lawrence, Mass.—Geo. Lord & Son, 445 Essex
 Lexington—Lamson & Co., 110 Lisbon St.
 Lexington, Ky.—Embry & Co.
 Lima—The Sill Shoe Co., 230 N. Main St.
 Lincoln—Rau & Son
 Little Rock—117 W. 6th St. (opp. Lafayette Hotel)
 Long Beach, Cal.—536 Pine Ave.
 Los Angeles—20 S. Hill St. (3rd floor)
 Louisville—Boston Shoe Co., 417 Fourth Ave.
 —The Bon Marche
 Lynn—Goddard Bros., 84-92 Market St.
 Macon—Macon Shoe Co.
 Madison—Macon Shoe Store, 214 State St.
 Marquette—Jacob Rose & Sons
 Memphis—28 No. Second St.
 Miami—McAllister Arcade, near Flagler St.
 Milwaukee—Brouwer Shoe Co., 322 Grand Ave.
 Minneapolis—25 Eighth St. South
 Missoula—Missoula Mercantile Co.
 Montgomery—Campbell Shoe Co., 8 Dexter St.
 Montreal—Keefer Bldg. (St. Catherine St.)
 Mount Vernon, N. Y.—A. J. Rice & Co.
 Nashville—J. A. Mendors & Sons
 Newark—187 Madison St. (2nd floor)
 New Bedford—Olympia Shoe Shop, 881 Purchase St.
 Newburgh—G. A. C. Van Beuren
 New Haven—190 Orange St. (near Court)
 New Orleans—109 Baronne St. (2nd floor)
 —14 W. 49th St. (South of Library)
 New York—192 Lexington Ave. (at 40th St.)
 —145 E. Fordham Rd. (at Marion Ave.)
 —113 John St. (bet. Nassau and B'way)
 Niagara Falls—Jenns Bros.
 Norfolk—Ames & Browley; Dark & Co.
 Oakland—1435 34th St. (near 14th)
 Oklahoma City—Feiler's, 233 W. Main
 Omaha—1708 Howard St.
 Ottawa, Ont.—241 Sherbourn St. (near Banks)
 Pasadena—424 E. Colorado St.
 Paterson—16 Hamilton Street (opp. Regent Theatre)
 Pawtucket—Evans & Young, 243 Main St.
 Peoria—103 So. Jefferson St. (Lehmann Bldg.)
 Philadelphia—1410 Germantown Ave.
 Phoenix—Korrick's
 Pittsburgh—12nd Floor, Jenkins Arcade
 —The Rosenbaum Co.
 Pittsfield—Wm. Fahey's, 234 North St.
 Plainfield—M. C. Van Arsdale, 127 E. Front St.
 Portland, Me.—Palmer Shoe Co.
 Portland, Ore.—322 W. Washington St.
 Poughkeepsie—Louis Schomberger, 327 Main
 Providence—The Boston Store
 Reading—Common Sense, Inc., 29 So. 5th St.
 Richmond, Va.—Seymour Cycle, 5 W. Broad St.
 Richmond, Ind.—The Hoosier Store
 Roanoke—J. Bachrach Shoe Co.
 Rochester, N. Y.—17 7th St. (at East Ave.)
 Rockford—D. J. B. & Co.
 St. Joseph, Mo.—218 N. 7th (Arcade Bldg.)
 St. Louis—5th Floor, Arcade Bldg., 8th and Olive
 St. Paul—43 E. 5th St. (Frederic Hotel)
 St. Petersburg—W. L. Tillinghast
 Sacramento—1012 K Street
 St. James—Joseph-Kuiper Co.
 Salt Lake City—Walker Bros. Co.
 San Diego—The Maxton Co.
 San Francisco—127 Stockton St.
 Santa Barbara—Smith's Bootery, 1023 State St.
 Savannah—Globe Shoe Co., 17 Broughton W.
 Scranton—Lewis & Kelly
 Seattle—Baxter & Baxter, 1306 2nd Ave.
 Shreveport—Phelps Shoe Co.
 Sioux City—The Pelletier Co.
 South Bend—The Ellsworth Store
 Spokane—The Crescent
 Springfield, Mass.—Forbes & Wallace
 Stamford, Conn.—L. Spelke & Son, 419 Main
 Syracuse—121 West Jefferson St.
 Tacoma—750 St. Helens Ave. (above 4th St.)
 Toledo—Lafayette & Koch Co.
 Topeka—The Pelletier Store
 Toronto—7 Queen St. East (at Yonge)
 Trenton—H. M. Voorhes & Bro.
 Troy—35 Third St. (2nd floor)
 Tulsa—Lyon's Shoe Store
 Utica—28 Blandina St., Cor. Union
 Vancouver—Hudson's Bay Co.
 Waco—Davis-Smith Bootery, 709 Austin Ave.
 Washington, D. C.—1319 F Street (2nd floor)
 Waterbury—Howard-Hughes Co.
 Waterville, Me.—N. Hillson & Sons
 Wichita Falls—Sanderford Bootery
 Williamst—John B. Irlin
 Wilmington, Del.—Kennard-Pyle Co.
 Winnipeg—Hudson's Bay Co.
 Worcester—J. C. MacIntosh Co.
 Yonkers—Klein's, 28 Main St.
 Youngstown—B. McManus Co.

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TOMMY wouldn't eat his breakfast and was late to school—Peggy came home with a cold—and now to cap the climax, Arthur calls up to say that he is bringing two business friends home to dinner! I wouldn't mind it so much if my feet didn't ache; and I'm so tired . . .”

To a woman who has been handicapped by nagging shoes, ordinary annoyances seem like tragedies. And no wonder. For shoes that keep the feet from that precious reserve of energy which every woman needs to keep young and enjoy life. Indeed, physicians have discovered that shoes of the wrong kind are often responsible for headache, backache, suspected rheumatism and other symptoms.

How much pleasanter to wear a shoe that will work with the foot instead of against it; a shoe that will help you instead of tiring you, yet so smart in appearance that it has won the approval of fastidious women everywhere. For such is the Cantilever Shoe,

known to thousands of women for its comfort, quality and good style.

The Cantilever Shoe has a close-fitting, flexible arch to support the arch of your foot buoyantly. There is no restriction of foot muscles or circulation. Just exhilarating foot freedom that gives you a springy, tireless step. And the heel of the Cantilever is never so high as to cause awkward bodily tenseness or harmful posture.

Shaped like the foot and flexible from toe to heel, the Cantilever Shoe permits your foot to function normally. By an equal distribution of the body weight, the Cantilever Shoe saves you from foot fatigue. Natural lines, rounded toes and snug heels insure the most comfortable fit possible in any shoe.

There are fancy Cantilever oxfords and ties and modish pumps that appeal to a woman's love of good style. A pair of Cantilever oxfords will brighten the new year for you. Many women find that a change to Cantilevers acts like a tonic.



Cantilever Shoe



—supports the arch, with flexibility
MEN . . . WOMEN . . . GIRLS

If none of the stores listed here is near you, write the Cantilever Corporation, 410 Willoughby Ave., Brooklyn, N. Y., and they will send you the address of a conveniently located Cantilever store and an interesting booklet, showing the new Cantilever styles

When writing to Advertisers kindly mention the B'NAI B'RITH MAGAZINE.



History Might Have Been Different

THE foreman of a construction gang had a habit of constantly hurrying his workmen. Finally one of the laborers called his boss to account, saying: "Let up on us! Rome wasn't built in one day."

"Sure Rome wasn't built in one day," the boss responded, "but I wasn't foreman of that job."

He Was Honest, Anyway

A MAN was walking along the street feeling very self-conscious while his hip-pocket bulged. And sure enough a prohibition agent approached him.

"Listen," whispered the officer, "do you know where I can get some good stuff in this town?"

And quick as a flash the guilty one answered: "Search me."

He Probably Expects Dividends, Too

"WHAT is my temperature today?" asked the patient, a stock-broker, as the nurse entered his room.

"A hundred and two," the nurse answered.

"If it goes to 102½, sell," the patient responded.

Free Lunch

CHAIM, who was travelling, came at nightfall to an inn. He obtained a room and then asked the innkeeper what a meal would cost.

"One rouble," the innkeeper told him.

"I haven't enough for a room and a meal too," Chaim explained.

"Then you cannot eat," the innkeeper answered.

"Whereupon Chaim began to pace up and down the room saying in a threatening manner: "If I don't eat I'll do what my father did! If I don't eat I'll do what my father did!"

The innkeeper became frightened and thought he had better feed the man. After the meal, when Chaim seemed to be appeased, the curious innkeeper asked him: "Now tell me, what was it that your father did?"

"He went to bed hungry," Chaim naively responded.

IT IS related that Elijah once was walking with Rabbi Baroka through a crowded street. And the rabbi, it is stated, asked this question of his saintly companion:

"Who among all who live here will inherit Paradise?"

Elijah at first made no reply. But finally he saw two jesters.

"These two will inherit the eternal life," the prophet said to the astonished rabbi. "Their station is humble but they have helped to dissipate the sorrows of men. Paradise is intended for those who cause their fellowmen to rejoice."

And it is seen from this story that Jewish tradition always has placed a high value upon humor. And, if you please, it is somewhat in the spirit of preserving a tradition that we encourage contributions of good jokes to this page.

We have good books as awards for the best contributions each month. This month the winners are Mrs. Ida Sarah Billins, of Springfield, Ill., Miss Sarah Goldberg, 152 New York Ave., Jersey City, N. J.; Harry N. Soffer, 5453 Vernon Ave., St. Louis, and ten-year-old Joseph Auerbach, of Franklin, N. H.

When an Accident Is Not an Accident

MENDEL was receiving a physical examination.

"Have you ever been ill?" the doctor asked.

"No," Mendel replied.

"Have you ever had an accident?" the doctor continued.

"No," Mendel answered.

"What? Not a single accident in your whole life?"

"Never. Except last year a bull threw me over a fence."

"Don't you call that an accident?"

"No, sir! The bull did it on purpose."

A Bit of Banter

"THE Sun Dial," published at the sanatorium of the Jewish Consumptive Relief Association, reports this bit of dialogue:

He: Oh, it's a good thing I ran into you. I am taking up a collection for the J. C. R. A. Would you like to make a donation?

Him: Yes. I'd love to, but I don't know any consumptives to donate.

He: No, no. You don't understand. I want you to donate a bed.

Him: Oh, I see, but I can't. We've got only two.

He: No, I want you to give something for this bed.

Him: Well, bring it around and if it's in good condition I might buy it.

He: Ye gods! No! The bed is at the Sanatorium.

Him: Well, I can't go there to sleep in it.

He: No, you can't sleep in this bed.

Him: What's the use of my buying it, then?

He: I'm not selling you this bed. I just want you to give something towards this bed every week, a dollar or two.

Him: Why didn't you say so in the first place? Now I know what you mean. You want me to buy this bed on the installment plan.





IN THOSE LANDS
where one is per-
mitted wine, the man
who knows wine and
enjoys it . . . does not
drink it . . . he sips it
. . . and tastes each
drop to enjoy its full
flavor

THE MAN who appreciates good
tobacco does not gulp down and burn
his cigarette He considers care-
fully the fine taste and enjoys it. He
naturally prefers

MURAD

*The one cigarette for the man
who has a preference for the
better things in life*



Rousing All America to Real Eight Value

The long-standing Hupmobile reputation for reliability has taken a new turn and a new significance in the past two years.

Hupmobile's invasion of the eight-cylinder field has carried with it revolutionary consequences.

Hupmobile has proven that its long experience in fine motor and chassis manufacturing has resulted in a new

type of eight value—transcending, not merely in performance but in price, the very best the industry has ever produced.

Hupmobile Eight has attained in these two years a *new social status*, a new and greater reputation for elegance of performance, elegance of design, elegance of appointment.

In the best homes of the

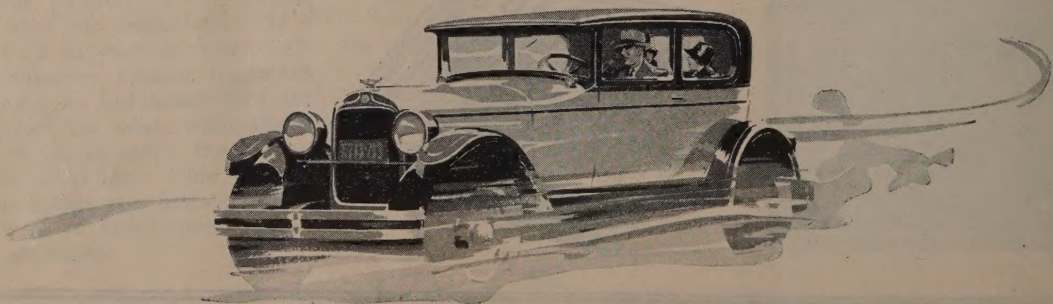
country it is competing against the finest and most costly eight productions, and winning on its merits, *at a marked saving.*

All America is being aroused on the subject of eights, as you will be when you drive this magnificent Eight.

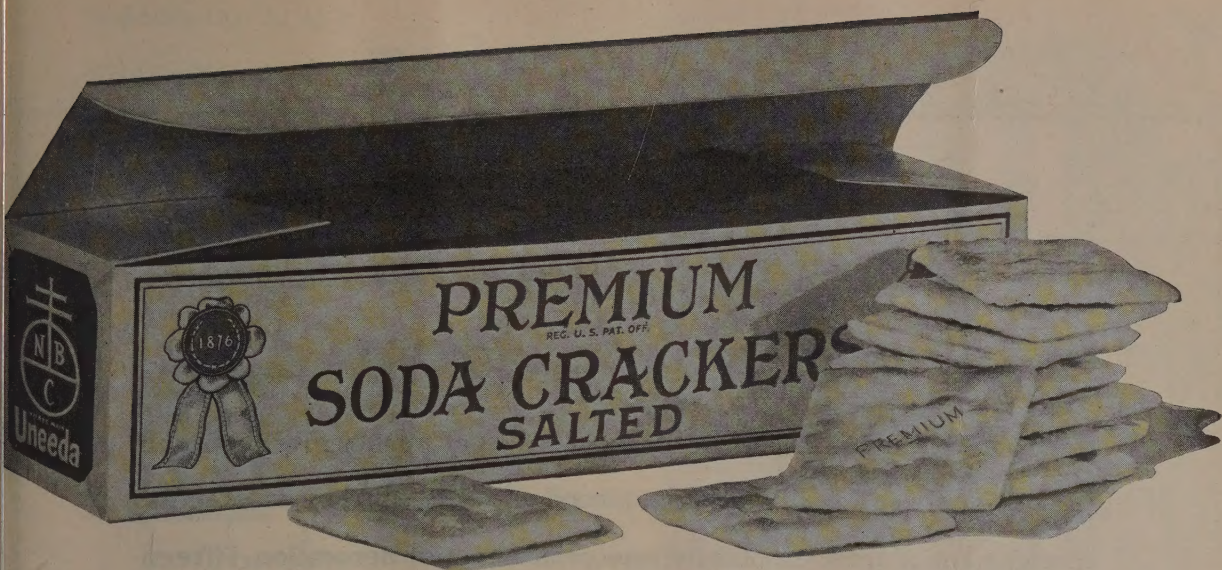
Ten Distinguished Body Types

*Priced from \$1945 to \$2595
f. o. b. Detroit, plus revenue tax*

THE DISTINGUISHED HUPMOBILE EIGHT



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Dainty Squares of Crispness

THE name "Premium"—and the blue ribbon on the package—indicate that Premium Soda Crackers are prize winners.

These crispy little squares are dainty in size and shape—flaky and tender and browned just enough to tempt the palate.

Just the thing to serve with soups and salads and delicious with jelly, cheese or sandwich spreads.

For luncheons, teas or light refreshment, Premium Soda Crackers are especially useful.

Their flavor appeals to everyone. Put them on the table and see how they are eaten with every course.

You can buy them in N. B. C. Uneeda Trade Mark Packages or by the pound at your grocer's.

NATIONAL BISCUIT COMPANY
"Uneeda Bakers"

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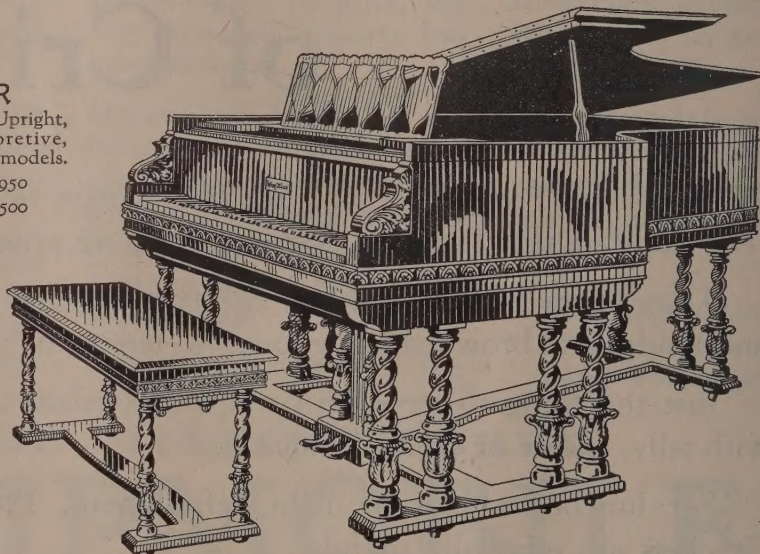
Renowned decorators inspired by the sheer beauty of Wurlitzer Period Grand Pianos give these instruments pronounced preference as keynotes in the development of artistic motifs for appropriate interior decoration. Fifteen authentic period designs of classic elegance and the incomparable Wurlitzer tonal quality are the factors which make this choice inevitable.

WURLITZER

Pianos are made in Upright, Player, Grand, Interpretive, Period or Reproducing models.

Uprights \$295 to \$950

Grands \$625 to \$5500



The Wurlitzer Jacobean Grand, six foot model, illustrated above is equipped with the Apollo Reproducing Action, price \$5500. Without Reproducing Action \$2500.

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WURLITZER

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